THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. V. No. 7. NEW-YORK, SATURDAY, MAY 2, 1835. WHOLE NUMBER, 215.

For the Churchman.

The Highlands.

I STAND among the ancient hills,
The solemn and the lone,
Where sovereign grandeur sits, and fills
His mist-encircled throne.
High in the clear blue air they lift
The rounded form or ragged rift,
Changeless and dark and dread;
Where silence seems a holy thing,
As if the Spirit's brooding wing
Its presence o'er them shed.

Eternal hills! ye are the home
Where, panting quick and warm,
Are nursed, mid cavern'd depths and gloom,
The whirlwind and the storm.
Upon your head the thunder sleeps,
Within your breast the lightning keeps,
And torrents cleave their path,
All eager now to issue forth,
And revel o'er the fearful earth,
The ministers of wrath.

And yet so calmly, deeply still,
Ye penetrate the sky,
Your presence doth the spirit fill
With rival sanctity:
And meetly so, on whom hath bow'd,
For converse high the mission'd cloud,
And shone, for aye, the stars;
Who look, as recent with the glow
Of angel visitants below,
Upon resplendent cars.

Oh! ye are like a lofty mind,
Gigantic and serene,
On which the stars of truth have shined
With holy light and keen;
And in the calmness of its might,
Possessing powers high, chainless, bright,
Which, when occasion warms,
Are from their folded rest unfurl'd,
And flash upon the stagnant world
Their purifying storms.

I stand beneath ye with a sense
Of majesty and power,
Bow'd by the strong magnificence,
Which is your awful dower.
But yet the worm which dots your side,
And creeps to gain your crest of pride,
Weary in heart and limb,
Will live, when all your mountain mass,
Shall in the fire like dew-drops pass,
Compeer of seraphim!

B.

COMMUNICATIONS.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS, CONTINUED.

IN one of my last papers, the petition of Roger Price and others was referred to, to show how Episcopalians were, at so late a period as 1731, treated with less lenity than Anabaptists and Quakers. One of the chief complaints of Mr. Price and his associates, was, that Episcopalians were not allowed the common privileges of the elective franchise. In the Danforth papers, (Mass. Hist. Coll. 2d series, viii. 76,) the King's Commissioners are found complaining that the Puritans raised the qualification for the elective franchise to a price which "not one English member in a Hundred" paid. In fact, it is affirmed by Justice Story, that so late as 1676, (eleven years after the King's remonstrance through his officers!) "*five-sixths* of the colony were disfranchised by the influence of the *ecclesiastical power*."* Your readers should carefully mark the expression, "the ecclesiastical power," for the eminently astute jurist who commented on this case, perfectly knew the source of the enormous evil, and accurately assigns it. We hear much about the priestcraft of Popery, and its "abomination of desolation." But I find the Puritanical parsons of New-England, tampering with the affairs of State, incessantly, perseveringly, and, till a late day, always influentially. Even Endicott and others, though ennobled by President Stiles, (Judges, p. 95,) with a patent for immobility, as "hearts of oak," had their ghostly counsellors, who made them pliant as willow wisps; disciplined and moulded them with the illimitable power of auricular confession. Did there happen to occur a juncture, or a difficulty of more than the most ordinary pressure, "the elders did not fail to attend in the gloomy season." (Bancroft, i. 476.) The elders presumed to interpret "the mind of GOD." (Hutch. Hist. i. 167.) Notwithstanding your neighbor, the New-York Observer's sensitiveness about the Dutch, (as if I would separate "chief friends,") the elders "imputed" to the Dutch, an "execrable plot, tending to the destruction of many of the dear saints of GOD." (Hutch. i. 167.) Notwithstanding, too, the same Observer's laudable rhetoric, about their forgetfulness of injuries, yet the elders, "in the name of many pensive hearts," could solicit the government to overwhelm these same "dearly beloved brethren," with all the horrors of war. (Hutch. i. 167, 8.) The elders "turned the scale" of civil government, "from the beginning," until a number of years after the issue of the commission of Charles II. Nothing but a royal governor could counterpoise their habitual "balance." (Hutch. i. p. 303.) And even a royal governor had to propitiate their mighty favor, "in civil things;" had to unfold "with all plainness, the reasons of" his "procedure, and that they may be satisfactory" to these sovereign keepers of conscience. And moreover, when the period arrived that their power became feebler or intermittent, they were still reluctant to abdicate *vested rights*, and presumed to advise, admonish, or denounce a royal officer. Especially, if he dared to omit due court to those who sat in "Moses' seat," he might be stoutly rebuked in the style pontifical; and if he heeded not the desperate lunges of priestly ire, he might be branded as a "WRETCH," in a private journal, intended as a transcript of the effusions of a pure and peaceful heart.† Nor was it a governor only, whom the elders could benefit, with the guidance of their sage and salutary counsel: legislatures were also entitled to its eleemosynary honors. (Hutch. Collect. p. 436.) The elders could revise a list of nominations, and see, with most gratuitous solicitude, that they were all weighed in the balance of the sanctuary. (Hutch. Hist. i. 365.) The elders were authorized to pronounce "treason against the civil government, treason against CHRIST." (Bancroft, i. 488.) So superior were they in wisdom, as well as goodness, to the less endowed laity, that they could revise juridical and legislative decisions, and give them the "tower stamp" of their *imprimatur*. (Bancroft, i. 477.) They were so merciful to sentenced convicts, as to compel them, as it were *in articulo mortis*, to listen to wholesome homilies upon the righteous supremacy of that authority, which doomed them for their damnable heresy or ungodly contumacy. (Savage's Winthrop, ii. 242, *note*.) "Nor," says even Mr. Bancroft, at a moment when their "mists" became so thick, that his permeating vision could not pierce them, "nor can it be denied, nor should it be concealed, that the elders, especially Wilson and Norton, instigated and sustained the government in its worst cruelties," so that, he adds, in another such moment, "LAUD WAS JUSTIFIED BY THE MEN WHOM HE HAD WRONGED." (Bancroft, i. pp. 484-89.) Yes, truly, the Puritan pulpit, and not the forum, was the arena for legislation: the pulpit, and not the court, was the bench of justice. This pulpit, too, "shadowing with wings," took the ceremonies of social life under its all comprehending cognizance, and with the unbounded supervision and unpaid kindness of the "Holy Office," became a director even of *the ton*. The pulpit preached on, or it preached off, wigs and veils—raised its tonsorial voice, and away flew curls and queues, and craniums were as round and smooth as that time-honored vegetable, which ever brings rich spoil to a Thanksgiving banquet. The pulpit, too, became a peerless mint for the current coin of superstition. It condensed airy witchcraft into a tangible reality, and decreed an Indian war to be Heaven's special judgment upon wigs and top-pieces. (Mass. Hist. Coll. 1st series, viii. 37.) Yes, says Mr. Bancroft, (did I not know him, I should ask, In sarcasm or in praise?) illustrating Puritan consistency, if not his own, "the colonists of Massachusetts had emigrated ‡ for the enjoyment of purity of religion, and while they scrupulously refused to the clergy, even the least shadow of political power, they deliberately intrusted the whole government to those of the laity, over whose minds the ministers would probably exert *an unvarying influence*." (Bancroft, i. 391.) "*Ecclesia abhorret a sanguine*," said the Jesuit of *his* Church, when that Church employed the hands of others, to accomplish her sanguinary designs. The Puritan and his champions may, with equally felicitous logic, exculpate the New-England elders, from the unlawful exercise of civil and political power. They only *advised*, as Dr. Worcester, in his great posthumous sermon, tells us the ecumenical council in the fifteenth chapter of Acts did. But too often, this meek and gentle *advice* claimed all the dignity and sway of the synodical letter; and under the pride of humility, became all which that letter both was, and professed to be, (Dr. W. did not read far enough,) "*decrees for to keep*." (See Acts xvi. 4.) Oh! most mournfully true was it, that the Puritanical generation, which loathed and detested the antichristian rule of a prelate, were ridden with the bit and bridle of a priesthood, who, if "mocked" like Balaam, could kindle and smite, with as hearty sincerity as that of the false Prophet, and relent as little as he did, about the use of a sword. The son of freedom, who would not bow the head at the name of JESUS, nor bend the knee before the emblems of his love, could bow, and bend, and surrender without one reserve to a priest of his own vote's creation, both soul and body. In very deed, priests of such worthy manufacture, never abated jot or tittle, of the luscious doctrine of sacerdotal supremacy. And when they had America hanging on their nod, they "stretched their paw over the great waters," and would have made even England, plastic enough, to be moulded to their liking. They would "sacrifice;" but it must be to *their own* "net:" they would "burn incense;" but it must be to *their own* "drag." And their example, even for an outward secular distinction, must be "the law of nations." Instigated by their remorseless and "engrasping" love of the pre-eminence, Endicott attacks the symbol of a country's character and honor, cuts the cross out of the British colors, affixes the brand of infamy to the banner of his country! True, an attempt, (Hubbard's N. England, 164, 165,) has been made to show, that this act was disapproved of. Beyond a doubt, it was outwardly discountenanced. For a more provoking insult, than a mutilation of a mighty kingdom's flag, could not have wounded that kingdom's sense of dignity. It might have called forth a monarch's most unhopeful wrath. Some expressions of displeasure were therefore necessary. But, be all this as it may or might, a more glaring proof of the essential sovereignty of the Puritanic prelacy, and of the virtual approbation of Endicott's outrageous insolence, and systematic self-will and tyranny, cannot be well conceived, than the fact, that such a one as he, whose dispositions were bound up in the same bundle with those of his favorite all-dominant priesthood, enjoyed the office of chief magistrate, *longer* than any of the governors appointed by the people, and was only, at an advanced age, removed by death. (Savage's Winthrop, i. 26, *note*.) This fact suggested itself to your correspondent, and was actually recorded, *before* he read in the New-York Observer, that Winthrop "was *eleven times chosen governor* of the colony, the best of all proofs, that his Puritan brethren were pleased with his spirit and sentiments." I was about to draw an inference from such premises in relation to Endicott. The Observer has ventured, at his peril, to supply me with "the best of all proofs," that my inference is a right one. It is with some commiseration that I turn his own weapons on him, but if he suffer, the smart may teach him future caution. He is in an error, too, about the partiality of the Puritans for Winthrop. Winthrop was indeed an excellent governor for them, in one way: he served *without pay*, and would receive *no presents*. (Prince's Annals, Pt. 2d, p. 60.) But he was altogether too fond of the *civil* distinctions of his native country, and had lingering about him, perhaps, some half partialities for the "*three orders*." At any rate, he was, as New-Englanders say, sometimes *ousted*, and once, with most scanty ceremony.§ (See Quincy's Address, pp. 33, 34.)

But to return. This governor, for whom Puritan smiles were less capricious, the sanguinary and tyrannizing Endicott, is said by Dr. Bentley, (Mass. Hist. Coll. 1st series, vi. 245,) to have lost the confidence of his *English* friends. We see how he was rebuked by the urbane and pacific Boyle. And it is a notorious fact, that even the king, through a letter of Secretary Morice, *requested* (not commanded) his removal. It is true, that Endicott died before the influence of this letter could be felt, and yet, says Judge Davis, "there can be no doubt, that the royal intimation to his prejudice would have been ALTOGETHER DISREGARDED." (Davis' Morton, p. 317, *note*.) Thus it may be perceived, that he is steadily chosen governor through thick and thin, and would have continued to be chosen so, with perhaps fresher pertinacity, if his enjoyment of office could give uneasiness to a royal mind. No people could be humbler in soliciting a charter, than the Puritans; none ostensibly more thankful for one, when granted, if its provisions would help them to make money fast enough; and none certainly could take a higher satisfaction, than they did, in using a charter for the discomfort and annoyance of its royal giver, and any who were devoted to that giver, either in religion, diplomacy or politics. Such was their tact at interpretation and persistance, that a monarch seemed as a matter of course, to grant a charter at special hazard to his own interests; to create a party, *ex officio* hostile to his government; to establish a petty sovereignty, which would compete for dominion, with the throne he sat upon. The recipients of this charter might transcend its powers, but their "magic daring," (see Quincy's Address, p. 24,) was nothing but manly independence, and holy love of liberty. They might stoutly and provokingly refuse a small request, of its generous author, and their readiness at disobliging would only be noble Roman firmness. But let the giver of a charter think one instant, of circumscribing the privileges he had conceded, because he honestly suspected, if not believed, that those privileges were abused, and at once, he was a Nero or Domitian; the face of earth was not polluted by a savager or more ruthless autocrat.

Such peculiarities at taking and requiting, as are these, combined with an unyielding preference for a votary of them, in their very worst degree, is indeed "the best of all proofs" to an historian, of the "spirit and sentiments" of the people, whose characters they mark. The N. Y. Observer wields truer logic in his attempt at inferences, from such signs and seals, than in excogitating pasquinades about bad styles and dispositions, and insincerity in the subscription of a creed. But he ought to have read the history of his brethren with more care, and commented on it with more wariness. He ought not to have forgotten so prominent a fact as the *longest* tenure of office under the old regime. Or if he did not forget it, he ought to have shrunk, with a little self-sparing apprehension, from the retort which he was supplying for such a perverse spirit as that of your ungracious correspondent. But he has chosen the weapon: if it be double-edged, he has his own preference to thank for it. He has selected the stone to pelt with: if it recoil on his own pate, may his *dura mater* prove sufficiently insusceptible to abide the blow.

Winthrop was governor *eleven years*, and this proves what mild and moderate and lenient people were the good folks who endowed him with gubernatorial honors. But he was a man of fortune, and he could, and, having a generous disposition, did give, rather than receive. It was no loss, nor any great vexation, to see the salary which would have been paid his Excellency, accumulating in the public coffers, against a rainy day. It was not one of the most discomposing reflections, that their pockets would be disturbed the less, because he loved to fill them more. Yet a time arrived, when even such considerations were not effective. There is one thing which men delight in, even beyond self-interest, and that is, self-will. There will be junctures, when that interest can be kept in abeyance for this will, and this will can reign unrivalled and alone. Winthrop was one of the best governors which Puritanism, it can hardly be said solicited, but with tolerable grace endured. But his composition was dashed with some drops of mercy, a few too many. He would be clement, courteous, and hospitable to La Tour and his unfortunate fellow Papists, whom ill success and adverse winds constrained to seek shelter in the capacious and well-girt bay of Boston. Suspicion fastens upon him her leaden eye, and the timid and unroughened temper of the amiable gentleman quails beneath its weight. His suppleness is not forgotten. By and-by, this milder member of the brotherhood began to exercise his forecast, upon the possible consequences of that love of the freedom of individual wills which knows no law and will acknowledge no restraint. With him, it began at length to be no solecism, that even liberty may be too free—an apprehension rather common than infrequent, in this era of wide-spreading agitations, when the fountains of the great deep of anarchy and misrule appear about to be broken up. "There is," he said, "a liberty of corrupt nature, which is inconsistent with authority, impatient of restraint, the enemy of truth and peace, and all the ordinances of GOD are bent against it. But there is a civil, moral, federal liberty, which consists in every one's enjoying his property, and having the benefit of the laws of his country; a liberty for that only which is just and good: for this liberty you are to stand with your lives." (Allen's Biog. Dict. p. 784.) And for such doctrine, what was his great reward? That of many who at this day the moment they hint, though in allusions the most distant, that there may be abuses, even of complete political independence, are forthwith branded as dark-minded and scheming and unpitying aristocrats, and cast out of the pale of democratic charity. Winthrop was suspected as an aspirer to something like a sceptre; (Quincy's Address, p. 33;) and had to relinquish the wand of office with summary expedition. Afterward, it is true, it was restored to him, but not, says Mr. Quincy, till he and his successors and fellow-thinkers had received "a succession of lessons, for which they were probably the wiser the rest of their lives." (Address, p. 34.)

But Endicott (that "deep enthusiast," as Dr. Robertson called him) either knew better than his contemporary, or more heartily coincided with the people, with whom the authorities of Massachusetts had to do. He was beyond question, in the intensest signification of the terms, *a people's man*; and the reciprocation of the idolatry was most richly manifested, in his enjoyment of office, for as long a term as his life permitted. "Principles of aggrandizement," says Secretary Chalmers, (one who, by his office, was enabled to form opinions on that evidence which Mr. Bancroft and others seem to take such pride in thinking is known only to themselves, viz. *documentary testimony*) "principles of aggrandizement seem constantly to have been had in view by Massachusetts, as the only rule of its conduct." (Political Annals, b. i. p. 180.) Taking these as his guides, and their object for his watchword, Endicott pressed toward the mark of his calling, with a steadiness like that of the magnet for its pole. It was less his private life, than his signal devotion to the grand scheme of preserving a national religion, and transmitting it unmixed and unimpaired, which made "the patriarch David" a man after GOD's own heart. And in strict keeping with this interpretation of that proverbial phrase, Endicott was a man after the inmost heart of the covetous, rapacious, self-aggrandizing spirits of his age and clime. Oh! he was indeed such, and was most appositely fitted to be such. His very soul was steeped in bigotry; his sternness was like iron; and his vengeance like iron in a state of fusion. His temper was of that porcupine description, which Ganganelli, in his expressive letters, has likened to a chestnut-burr; he was thorny on every side; his gentlest touch could be as abrading as sand-paper or a shark-skin. With such qualifications, he conjoined an eager and always foreseeing eye.‖ This he had perpetually fixed upon the *end* of his high vocation; and grasping *that*, in will and hope, when he could do no more, he was so absorbed in the raptures of anticipation, that like a devoted Jesuit, he was *honestly* uncareful about the *means* which would realize his longings. Did Churchmen cross his path? Their property melted away before his basilisk glance; and for themselves no safety could be found but on the bosom of that soil, which, if you might believe a Puritan, brought forth armed oppressors as thickly as that once fabled to have been sown with dragon's teeth. Did Anabaptists venture to interrupt his darling schemes, for Puritanic sovereignty and consolidation, with the portentous hint, that the bodies of his fellow-men, if not their souls, needed fuller ablutions than they had yet experienced? He cows and silences them with legislative thunder, no poor imitation of the roarings of the Vatican; and if this cannot reduce them to submissiveness, a whip of scorpions can. Did form-abhorring Quakers, (i. e. in appearance such: in reality, few or none have more forms,) open their pestiferous lips, about the civil government or ecclesiastical polity of a soil, exclusively *not* theirs? a government and polity which were long "solemn sisters" on these shores of liberty—a government and polity it was his soul's dear delight to rear, mature, enlarge, and fortify—for such "pernicious vagabonds," he had, like a laboring volcano, torrents of resistless lava to sweep them to destruction. Such he could put in cages, bury in dungeons or grind with fines. Such he could strip almost to nudity, chain to a cart's tail like dancing bears, and mangle with a scourge which might have roused the stupid ass. Through the unruly member, of such seditious speechifiers, he could bore with a red-hot iron, and when torture, short of death, could not extinguish their formidable radicalism, he could stretch them on the ignominious scaffold, and leave their "cursed" carcasses for the beasts of the field and the birds of heaven. This he could do unblenchingly, while no relentings left an impress on his well-cased heart: a heart, hardly of "oak," but verily of lignum-vitæ. What, moreover, he could do, and did, to Antinomians, and Familists, and the Aborigines, and shoals of unwritten heresies:—what, to all who durst presume to trench, any-wise closely, on the soil or rights of his imperial colony, I need not say: imagination, with the aids already given, can easily complete the picture. What would have been the issue, had the mother country been so embroiled in civil war, as to be unable to inspect her distant settlements — what if Cromwell had longer reigned—what if Endicott's life had been in its spring and not its autumn, it is hardly possible to fancy. But most certain it is, that during the last years of his undesirable existence, the lurid and murky clouds of a reign of terror seemed to be fast spreading over the face of these western skies, and preparing to pour down a storm of "hail-stones and coals of fire." True, says Mr. Bancroft, with most inglorious complacency, but *four* Quakers were absolutely executed. Yes, Heaven be thanked for its interventions, there were actually no more. But how many would have followed their fatal steps and been wrapped in their awful shroud, had the old state of things continued, Heaven only knows. Charles was restored—Endicott died, and when the sun seemed to be turning into darkness, and the moon into blood, the wheels of the car of destiny appeared suddenly to roll backward, and a glimmer of humanity began to dawn.

Let the persecutor sleep, as he can, in his gloomy grave. Better, oh! far better were it, to languish in prison, man's whole limit of life, or to die two deaths like that of Laud, under the executioner's axe, than to grow hoary in intolerance, and to spend our shortening breath, in the cause of aspiring and infuriate passion.

April 18, 1835.

* Hist. Disc. p. 55, and Hutchinson's Collection, p. 484. The reference to Hutchinson introduces us to *a Puritan document*, in which Episcopalians, &c., are termed "the dissenting party." This caps the climax. Puritans bind Church and State together "curiously and effectively," impose tithes, &c., and at last, call all others DISSENTERS!!

† See Mass. Hist. Collect. first series, iii. pp. 137, 8. The letters in this volume, between Gov. Dudley, (not the prince of bigots, his predecessor,) and the Mathers, are admirable illustrations of the calmness of a gentleman, and the turbulence of an angry, disappointed priest.

‡ N. B. They cease at last to be Pilgrims, and become "emigrating colonists." This is well. So Mr. Quincy, in his Centennial Address, *always* calls them "emigrants."

§ One of the suspicions against him was, if I remember, the possession of a Prayer-book, which Heaven singled out of his library for special retribution, and sent a *most orthodox* mouse to gnaw upon it. The mouse should have been canonized. See "Hope Leslie," vol. ii. p. 65.

‖ Of the portraits of Winthrop and Endicott, in the State House, Boston, the countenance of the former, says Judge Davis, is "mild and thoughtful," that of the latter, "eager and animated." Davis on Morton, p. 317, *note*.

For the Churchman.

THEOLOGY OF THE ROMISH CHURCH.—NO. II.

WHILE Luther was gradually struggling forward to the light, he wrote thus to a friend, "That I may be the better qualified for the ensuing debates at Leipsic, I am turning over the decretals of the popes; and I would whisper into your ear that I begin to entertain doubts whether the Roman Pontiff be not the very Antichrist of the Scriptures, or his messenger; so wretchedly corrupted by him, in the decretals, are the pure doctrines of CHRIST." The next year, (early in 1520,) when he had searched deeper in the corruptions of Popery, he addressed these striking words to Spalatinus,—"I am extremely distressed in my mind. I have not much doubt but the Pope is the real Antichrist. The lives and conversations of the popes, their actions, their decrees, all agree most wonderfully to the descriptions of him in Holy Writ." Romanism now is just what it was then, except that prudence requires that a veil should be drawn more carefully over some of its glaring errors. When the lion-hearted Luther discovered the deep corruptions of that system to which he was clinging, he indignantly cast it from him, and his accusing voice rang loudly through Europe, until at the unwonted sound nations started from the sleep of ages, and beheld the light. We wish that all who profess to be Protestants, like him would obey that injunction of Scripture,—"Have no fellowship with the unfruitful works of darkness, but rather *reprove them*." Some of these errors we pointed out in the last number; we shall now proceed briefly to notice a few other doctrines of this "mystery of iniquity."

V. VOWS.

That one may make vows to the saints. *Bellarm. de cultu Sanctor. lib.* 3, *cap.* 9.

That children may make vows, and perform them without the consent of their parents. *Bellarm. de Monachis, lib.* 2, *cap.* 36. (On this subject, the Bible teaches a different lesson. See Numbers xxx. 3–5.) The popes, however, have a summary way of getting over such difficulties. The *Glossa*, upon can. 2, cap. 15, says, "The pope can give dispensations against the Gospel, the Apostles, and the law of nature." And they fortify this decree by the blasphemous threat, "Whosoever shall presumptuously venture to maintain that our lord god the pope cannot thus decree, let him be holden as a heretic." *Glossa, cap.* 4. *Extrav. Johannis* xxii.

That to enter a cloister it is permitted to break the bonds of marriage. *Concil. Trid. sess.* 24, *can.* 6 *and* 8. *Bellarm. de Monach. lib.* 2, *cap.* 37 *and* 38, *and de Matrim. lib.* 1, *cap.* 14.

That the vow of poverty is laudable, and that mendicant or begging friars are in a state of perfection. *Bellarm. de Monach. lib.* 2, *cap.* 20 *and* 45.

That the monks do well to swear to their superiors a blind obedience. *Bellarm. de Monach. lib.* 2, *cap.* 21.

VI. CELIBACY OF THE CLERGY.

That the marriage of churchmen is a pollution and sacrilege. *Decret. Gratian. distinct.* 82, *can. Propos. and can. Plurimos. Bellarm. de Monach. lib.* 2, *cap.* 30.

It will be recollected by every Protestant (for Protestants are *allowed* to read the Bible) that one of the signs by which "the great apostacy" was to be recognised was its "forbidding to marry." (1 Tim. iv. 3.)

This, like all the other corruptions of Romanism, was introduced in the age of darkness, and has not (as is pretended) the claim of antiquity on its side. For the first three hundred years we learn from writers quoted by Bingham, (Orig. Eccles. v. ii. p. 152,) that no such regulation was known in the Church. (See also proceedings of Council of Nice, A. D. 325.) It was in the fifth and sixth centuries, that the Popes commenced their endeavors to impose it on the world, and "this struggle against the natural affections and the common reason of man," (as Waddington justly calls it, p. 186,) was carried on for several ages before it could be fully enforced. Gregory VII., in A. D. 1074, is the pope to whom the honor is due of establishing this law. (Mosheim, Cent. xi. v. 2, p. 193.) So much for its antiquity.

VII. THE CIVIL RULERS.

That the authority of kings is of human right, and that the clergy are exempt from their jurisdiction. *Augustin triumph, de Potestate Eccles. Bellarm. de. Pontif. Rom. lib.* 5, *cap.* 2, *and de Clericis, lib.* 1, *cap.* 28.

That he is the sovereign prince of the Christian monarchy, by whom kings reign. *Sacrar. Cerem, lib.* 1, *cap.* 3.

That the pope can change kingdoms, take them from one, and give them unto another, as the sovereign spiritual prince, if this be necessary to the salvation of souls. *Bellarm. de Rom. Pontif. lib.* 5, *cap.* 6.

That the clergy cannot be judged by any secular judge, although they do not observe the civil laws. *Bellarm. de Clericis, lib.* 1, *cap.* 28. [This proposition is not suffered to be a dead letter. In 1606, Paul V. laid the republic of Venice under an interdict, because they had presumed to punish certain priests who had committed crimes. (Mosheim, vol. 3. p. 517.)]

That the goods of the clergy, as well ecclesiastical as secular, are free, and ought of good right to be so, from the tributes of secular princes. *Bellarm. de Cleric. lib.* 1, *cap.* 28.

"One cannot prove by these testimonies of the Apostles," (he is commenting on Rom. xiii., and 1 Pet. ii. 13,) "that the clergy ought to obey secular princes or their laws, unless it be proved moreover, that secular kings are the lawful superiors and judges of the clergy; which certainly can never be proved, unless it can be proved, that the sheep have pre-eminence over their shepherd, children over their parents, or things corporal over things spiritual." *Bellarm. de Clericis, lib.* 1, *cap.* 30.

In the bull which Pope Pius V. fulminated against Queen Elizabeth, pronouncing "damnation and excommunication," he declares that, "ALMIGHTY GOD has appointed him, the Pope, prince over all nations, and all kingdoms, that he may pluck up, destroy, scatter, ruin, plant, and build." (See Camden's Hist. A. D. 1570.)

That the pope ought to judge all the world, and be judged himself of nobody. *Distinct* 40. *Can. Si Papa.* The most singular assertion, however, to maintain the supremacy of St. Peter, is contained in Bellarmin's comment on Acts xxv., where Paul says, "I appeal unto Cæsar"—"St. Paul," says he, "was subject to Cæsar, in point of fact, but not of right; and he appealed unto him, *not as unto his superior*, but as unto one that was superior to the Jewish governor, and to the Jews by whom he was oppressed; and he was constrained to appeal unto Cæsar, because the Gentiles and Jews would have mocked him, if he had appealed to ST. PETER, who was HIS SOVEREIGN PRINCE AND JUDGE." *Bellarm. recogn. lib. de sum. Pontif. and de Cler. lib.* 1, *cap.* 30.

And in accordance with these sentiments, have the popes always acted, when they had the power. By their mandates empires have been wrested from their rulers, kings hurled from their thrones, and monarchs brought bare headed and kneeling to the feet of the pontiffs.* Take an example. In 1162, Pope Alexander VII. rode to his habitation, with Lewis VII. of France, and Henry II. of England, walking, one on each side of him, and conducting him by holding the bridle of his horse. "Thus exhibiting," says Baronius (Annals, Cent. xii.) "a spectacle most grateful to GOD, to angels, and to men!"

This was one of the objections which Luther urged against "his Holiness." After he had burnt the Pope's bull, he published several propositions, extracted from the decretals, among which are the following:—"That the successors of St. Peter are not subject to the commandment of the Apostle, to obey the temporal princes—that the power of the emperor is as much below that of the pope as the moon is below the sun—that the pope is superior to councils, and can abolish their decrees—that all authority resides in his person—that no one has a right to judge him or his decrees—that GOD has given him sovereign power over all the kingdoms of the earth, and that of heaven—that he can depose kings, absolve all oaths and vows—that he is not dependent on Scripture, but on the other hand, Scripture derives all its authority, force, and dignity from him, &c. (See Beausobre, Hist. Reform. *lib.* iii.")—Waddington's Ch. Hist. p. 527.

VIII. SINS.

That all sins are not mortal. *Bellarm. de amiss. gratiæ, lib.* 1, *cap.* 2, 3.

That persecution of heretics, even to death, is right. *Bellarm. de Laicis. lib.* 3, *cap.* 21. One of his arguments is this—"It is a benefit to the heretic, to be sent out of the world as soon as possible. For the longer he lives, the worse he becomes; and if he is soon cut off, his damnation will be so much lighter."—(Are not even "the tender mercies of the wicked, cruel?")

But although these sentiments are atrocious enough, yet in some instances the Romanists have even gone beyond them, and for fear some unlucky heretic should escape, have even devoted to ruin the faithful sons of the Church. When they were on the point of storming Beziers, (in that infamous crusade of Simon de Montford, against the Albigenses,) some one inquired, how the Catholics were to be distinguished from the heretical inhabitants, in the massacre about to take place? "Kill them all," (replied Arnold, a Cistercian Abbot who happened to be present,) "GOD will know his own. (Cædite—novit Dominus, qui sunt ejus!) His advice was followed, and about seven thousand of all persuasions died. (Waddington's Ch. Hist. p. 293.)

IX. FIDELITY.

That one is not obliged to keep faith with heretics. *Council of Constance, Sess.* 19.

* When a king was refractory, he was immediately excommunicated, and his subjects absolved from their allegiance; and so powerful was the hold of superstition, that none could be found hardy enough to resist this sentence. As a specimen, we extract from the "History of the House of Swabia,"—a work not yet published in this country—the following description of Innocent, pronouncing the anathema against the Emperor, Frederick II. of Swabia—"When Innocent, without full investigation, without putting it to the vote, without any apparent participation of the Council of the Church, uttered so severe a sentence against the Emperor, the majority of the Council were panic struck; above all, the imperial ambassadors uttered their lamentations, beat their heads and their breasts in sorrow; and Thaddeus of Suessa, (the Emperor's advocate,) cried aloud—'This is a day of wrath, of tribulation, and of anguish!—Now will the heretics rejoice, the charismians prevail, the race of the Moguls urge their irruptions!' 'I have done my part,' answered the Pope, 'GOD must do the rest, and guide according to his will.' Thereupon he began the anthem—'We magnify thee, O LORD GOD!'—and all his partisans lifted up their voices with him. At the end of the hymn followed a deep silence; then Innocent and the prelates held down their burning torches to the ground till they were extinguished. 'So,' exclaimed they, 'be the glory and the fortune of the Emperor extinguished upon the earth!'"

And their wish was granted. The spell of the magician began to work; every where was revolt, insurrection, mistrust, defeat, shame, and sorrow, until Frederick descended to the tomb, stripped of his power, and utterly ruined. Such are the *temporal* claims of the *spiritual* monarch!

"Pope Gregory VII. made a decree to this purpose, which has not been revoked. Martin V. said in his letter to the Duke of Lithuania—"Be assured that thou sinnest mortally, if thou keepest thy faith with heretics!" Gregory IX. made a decree absolving all people from their vows and obligations to those who had fallen into heresy. And the Bishop Simanca, sometime professor of law in the University of Salamanca, in his famous work, "The Catholic Institutions," says, in his commentary on the law of Gregory IX., that "by this law, all governors are set free from the bond of their oath." "A catholic wife is set free from her obligations to perform her marriage contract with her heretical husband." And he adds, "Justly, therefore, were some heretics [Huss and Jerome] burned by the Council of Constance, although they had been promised security!" (Dr. Brownlee's Letters, p. 126.)

Waddington, (Ch. Hist. p. 458,) when speaking of the acts of the Council of Constance, says, "For the purpose of justifying this last offence," (the murder of Huss and Jerome,) "they added to those principles another, not less flagitious than any of those already recognised, 'That neither faith nor promise, by natural, divine or human law, was to be observed to the prejudice of the Catholic religion.' Let us here recollect that this maxim did not proceed from the caprice of an arbitrary individual, and a pope,—for so it would scarcely have claimed our serious notice—but from the considerate resolution of a very numerous assembly, which embodied almost all the learning, wisdom, and moderation of the Roman Catholic Church."

Romanists pretend to reject this canon, and to question its authenticity. But it is cited by Hallam, (Middle Ages, chap. vii.) and by Von der Hardt; (tom. iv. p. 521;) neither of whom express the least suspicion that it is spurious. One thing is certain, with regard to this canon, that the Romanists have always acted in the spirit of it.

X. REGENERATION.

That men in the state of corruption have preparations to grace, and merits of congruity. *Gabriel Biel in sent. lib.* 2, *distinc.* 28. *Council of Trent, sess.* 6. *Bellarm. de grat. lib*, 5. *cap.* 4. *and lib.* 6. *cap.* 15. *De Justif. lib.* 1. *cap.* 21.

XI. FAITH.

That we may believe without knowledge, and that faith is defined rather by ignorance than knowledge. (The express words of Bellarmin.) *De Justificat. lib.* 1, *cap.* 7.

XII. GOOD WORKS.

That for a good work it is sufficient that the intention be good. *Thomas*, 1, 2; *Quæst.* 19; *Artic.* 7. 8.

The Jesuits in particular, hold to the maxim, that "it is lawful to do evil that good may come." Mosheim, thus lays down this article of their creed—"That men may sin with safety, provided they have a probable reason for the sin; i. e. some argument or authority, in favor of it. That actions in themselves wrong, and contrary to the divine law, are allowable, provided a person can controul his own mind, and in his thoughts, connect a good *end* with a criminal deed; or, as they express it, knows how *to direct his intention right.*" See his references to Pascal, Daniel's Opuscula, Anthony Arnauld, &c. (Eccl. Hist. Cent. 17th, v. iii. p. 370.)

The same writer likewise thus gives their doctrine of *mental reservation in oaths.* "That it is right for a man, when taking an oath, or forming a contract, in order to deceive the judge and subvert the validity of the covenant or oath, tacitly to add something to the words of the compact or the oath." (Ibid.)

That there are men perfectly righteous in this life. *Concil Trident. Sess.* 6. *Bellarm. de Justificat. lib.* 4, *cap.* 10, 12, 13, *&c.*

That men may do works more perfect than those which God hath commanded; which they call works of supererogation. *Bellarm. de Monach. lib.* 2, 7. The meaning of this is, that after men have done enough to work out their own salvation, they might go on laboring, and thus accumulate a stock of good works, over and above what they themselves wanted. We shall see the object of this doctrine of supererogation, when we come to speak of indulgencies. It is thus mentioned by Bishop Burnet: "It has been pretended that this was of the nature of a bank, of which the pope was the keeper; and that he could grant such bills and assignments upon it as he pleased: this was done in so base and so crying a manner, that all who had any sense of probity in their own Church were ashamed of it." (Exp. of 39 Art. p. 141.)

That our good works do merit eternal life, not only in regard of the promise of God, but also by their own worth or dignity. *Bellarm. de Justific. lib.* 5. *cap.* 17.

But we must stop for the present. The next number shall finish the review of the doctrines of Popery. We have thus attempted, (in the language of Hooker,) "to uncover the cup of those deadly and ugly abominations, wherewith this Jeroboam, of whom we speak, hath made the earth so drunk, that it reeled under our feet." Feebly though the picture may be drawn, yet it displays something of those fearful corruptions, to which men for so many ages have been giving heed. We bid you look upon the portrait, and be wise. We bid you consider, whether this is "the faith once delivered to the saints"—the Gospel which apostles preached, and for which martyrs died. Is this the clear brightness of the glorious religion of Christ? It cannot be. "The light which first blazed from the breast-plate of our Great High Priest, is dispersed and broken amid the glare of unhallowed fires. From that front, where 'righteousness unto the Lord' should alone have been written, an ominous and angry splendor has for ages been seen to issue, more like a consuming fire than the flame of celestial truth."

Every century which swept by, has heaped new corruptions on that Church, until "from the sole of the foot, even unto the head, there is no soundness in it." In those dark and gloomy ages, where the intellect and the reason of men slept, that spiritual oppression was expanding, and dilating, and gathering to itself every instrument of power and ambition, until it stood before the astonished world, a mighty giant, who could "lord it over God's heritage," and trample resistance into the dust. Read the doctrines we have laid before you—read the arrogant pretensions of the Papal Church, and then think whether these were gathered from the instructions of the humble Nazarene. They are rather the *dicta* of men who have consulted no oracle but their own unhallowed ambition—who have made religion the stepping stone to power—and placed the triple crown upon their heads, while their hearts were festering with all the dark and degrading passions of that world, which they had sworn to renounce for ever.

Think how diametrically opposite this faith is, to the purity of the Gospel—think how its influence has always been exerted against the civil rights and privileges of man, and then determine how it should be treated. Shall it be permitted to go on, and make proselytes in this land, without Protestants daring to raise a voice of remonstrance? Shall we sit down calmly and remain at ease, while this corrupt faith is silently insinuating itself through our country? Shall we not rather awake to our danger, and use every exertion to disseminate a pure and spiritual religion among the mass of our increasing millions? As Christians then, and as Churchmen, we bid you adopt as your motto, those memorable words of Bishop Hall—No terms with Popery.

Grostete.

New-York, April 16th, 1835.

For the Churchman.

SOUTH-WESTERN DIOCESE.

Mr. Editor,—I am truly sorry that I cannot agree with you in the sentiment, in yours of April 11th, that the doubts previously expressed, on the authority of the New-Orleans Observer, touching the regularity of the recent Episcopal election in what is called the South-western Diocese, are unfounded. So deeply sensible did I feel that the said election, if regular, would be fraught with great good to both the Church there, and in our Union generally, that I have delayed troubling you, in the hope that I might be satisfied. On full and mature deliberation, however, and the careful examination of official documents, I cannot bring my understanding into honest union with my feelings on this important matter. And as it *is* one of the most weighty importance, it ought certainly to engage the serious and deliberate consideration of the Church. Let not your present correspondent be thought presumptuous, if he ventures on obtruding his own views for such use, in that consideration, as better judges may think them entitled to.

The General Convention of 1832 passed the following special canon:

"The Dioceses of Mississippi and Alabama, and the clergy and churches in the State of Louisiana, are hereby authorized to associate and join in the election of a Bishop, any thing in the canons of this Church to the contrary notwithstanding: the said association to be dissolved on the demise of the Bishop, and not before, unless by the consent of the General Convention."

Here is nothing said about a South-western Diocese. "The Dioceses of Mississippi and Alabama," then already organized, "and the clergy and churches in the State of Louisiana," where a diocese was not then organized, were "authorized to associate and join *in the election of a bishop;*" not in the forming of a diocese. Now the simple question is, Have the Dioceses of Mississippi and Alabama, and the clergy and churches in Louisiana, associated and joined in the election of a bishop?

Of Mississippi and Alabama, there is ample evidence in the affirmative. How stands it with the clergy and churches in Louisiana? The record of the Convention at which the election took place, leaves no doubt as to a due and authorized representation from the above-named dioceses; but all we hear of "the clergy and churches in Louisiana," is a lay-delegation from Christ Church, New-Orleans.

The questions hence naturally arising are,—

Were there no clergy in Louisiana?

Was Christ Church, New-Orleans, the only church in Louisiana?

If there were clergy, and were churches, did they, by any act of theirs, pledge themselves to acquiescence in the decision of a convention composed of a majority of the clergy, and delegates from the churches in the three States?

I have before me the journal of a Convention, at which, on the 20th of January last, the Diocese of Louisiana was organized. There were then in that State, and members of the Convention, three clergymen, and deputies from two churches. A resolution was also passed, admitting into union with the Convention a third church, on certain conditions. Whether the conditions were complied with, and the union effected, I have not the means of knowing.

All of the clergy above mentioned were placed on the Standing Committee, and on the delegation to the General Convention. There were obviously, therefore, at that time three "clergy," and at least two "churches in the State of Louisiana." It is known that neither of the clergy had died or removed from the State, nor the church or churches, other than Christ Church, New-Orleans, become extinct prior to the election.

It will be observed that the canon gives to "the clergy in the State of Louisiana" the right of joining in the election of a bishop with the Dioceses of Mississippi and Alabama. The canon, also, sets aside, in terms, "any thing in the canons of this Church to the contrary." According to this, all the provisions of the second canon of 1832, are excepted in the case of the contemplated election. Hence it is obvious to my mind that the note on page 7 of the Journal of the Convention of the South-western Diocese, gives an erroneous view. It represents the Rev. Mr. Bowman as the only clergyman of Louisiana entitled to vote for a bishop, on the ground of his "being the only clergyman in the State 'permanently settled in a parish, or engaged for any term not less than one year.'" The words "permanently settled," &c., are, I presume, being printed in inverted commas, designed as an extract from the above-mentioned second canon of 1832. But the provisions of that canon are, by the special canon of the same year, expressly set aside. "The clergy in the State of Louisiana," named in the said special canon, must be all clergymen of the Protestant Episcopal Church resident in that State. There could not have been, strictly speaking, a canonical residence in the view of the canon; because there was no ecclesiastical organization in Louisiana, and consequently no ecclesiastical authority to whose jurisdiction a clergyman could be transferred. The necessity of the case requires that in all incipient measures for ecclesiastical organization in a State, the actual residence therein of a clergyman gives, of itself, a canonical residence for the purpose of such organization. And this was all, in the opinion of your present correspondent, that could have been meant by the special canon, when it spoke of "the clergy in the State of Louisiana."

There having been, then, no change, by death or removal from the State, in the clergy who had seats in the Louisiana Convention of January 1835, and were, moreover, recognised as regular clergy of the Diocese by being elected to the Standing Committee, and the delegation to the General Convention, I think it will appear that when the election took place, there were three "*clergy* in the State of Louisiana." Is there evidence of their having associated and joined, according to the special canon, with the Dioceses of Mississippi and Alabama? I trow not.

Did "the *churches* in Louisiana" thus "associate and join?" Not if that at Feliciana had not become extinct, or if the "Church De La Resurrection, in the City of New-Orleans," had complied with the required conditions, and thereby come into union with the Convention; for one church cannot be the majority of two or three.

On the above supposition, Christ Church, New Orleans, was not the only church in Louisiana, and therefore could not speak the voice of "*the churches* in" that "State."

But did the clergy and churches in Louisiana, by any act of theirs, pledge themselves to an acquiescence in the decision of a convention composed of a majority of the clergy and lay delegates from the three States named in the special canon? I think not. The clergy and lay representatives of the Church in Louisiana organized a Convention previously to the meeting of that at which the election for a bishop was held. There was then passed the following resolution:

"*Resolved,* That in the event of the election of a bishop, as contemplated by the special canon of 1832, the clergy of this State, together with the delegates from the churches, appointed under that canon, be, and are hereby authorized to act on behalf of this Convention, in the formation of a South-western Diocese."

Now, it seems to me that this resolution evidently supposes the fact of the election of a bishop under the special canon of 1832, as preceding the formation of a South-western Diocese. And this, I think, enters into the true spirit and meaning of the canon. That supposes the Dioceses of Mississippi and Alabama, and the clergy and churches of Louisiana, to unite in choosing a bishop, who shall have the supervision of each. Any arrangements which may be adopted for their union in ecclesiastical concerns, is left to themselves. The general Church can, according to its constitution, know them only as three distinct dioceses; as the so-called Eastern Diocese is known as four dioceses, with distinct conventions, distinct standing committees, and distinct delegations to the General Convention. The reference, therefore, by the resolution of the Louisiana Convention, to "the election of a bishop, *as contemplated by the special canon of* 1832," cannot suppose a South-western Diocese, because the canon contemplates no such thing. On the contrary, it has been often stated that when the canon was first introduced into the House of Bishops, it embraced a provision for the forming of a South-western Diocese; which was withdrawn on the ground that the General Convention could not, agreeably to the constitution and canons of the Church, know any diocese of either greater or less dimensions than a State. Two or more dioceses, under the same bishop, may, for their own convenience or interests, have a common convention, standing committee, &c. &c., and call themselves a Diocese; but this cannot be recognised by the General Convention. "The election," then, "of a bishop, *as contemplated by the special canon,*" could have no reference to a South-western Diocese. The three were to unite, not by a majority of the whole, but by a vote of each. Mississippi, Alabama and Louisiana was each to concur; or else there would be the singular anomaly of one or more dioceses choosing a bishop for another. It would be in entire accordance with the canon, for those concerned to meet in their respective States, and elect, and if they united in the election of the same person the canon would be complied with; in the same way that two or more vestries may, in their respective places of meeting, unite in the choice of the same rector; or the three parties concerned might appoint their respective representatives to meet in the same place, with power to elect; but then each, respectively, must elect. At least, such is your present correspondent's opinion of the canon. The parties, also, besides thus associating and joining "*in the election of a bishop,*" are at liberty, if they please, to associate and join, for local purposes, but without any acknowledgment of diocesan rights by the general Church, under a constitution and canons of their choice, in a body to be termed, with the above qualification, a diocese.

The term "association," used toward the close of the canon, may be thought to militate against the views taken in this article; but I think not justly. There may be an association by union under one head; that is, by associating in the common allegiance and responsibility thus involved, as well as by union in meeting together to transact business. The only association spoken of in the canon, is for "the election of a bishop." "The *said* association," therefore, subsequently named, must be the same—that is, an association continued by continuance of connexion with the bishop, for whose election, and for no other purpose, the canon authorized the association. And when we further consider the fact, of which the most satisfactory evidence can be given, that the terms *South-western Diocese* were expressly excepted to by the House of Bishops, as implying a body which the general Church could not recognise, I think it must be granted that no such association could have been contemplated by the canon. And further, it appears to me that as such an association is a body unknown to our general constitution and canons, none of its acts can be recognised by the General Convention; and especially so solemn an act, and one of such vital importance to the whole Church, as the election of a bishop, and an act, too, which raises an individual to a life-membership in the highest branch of that Convention. Am I wrong in thinking that the canon means—not that a body unknown to the General Convention might elect a bishop—but that two duly recognised Dioceses, and the clergy and churches in a third State, invested, by permission of the Convention, with the privilege, might, each in its severalty, the only attitude in which they can be known to the Convention, elect a bishop, provided they "associate and join in the election" of the same bishop?

Precedent may be of value on this grave and important subject. The Eastern Diocese is avowedly made by the South-western Diocese, the model after which the latter is organized. Now, how stands the case in reference to the election and consecration of the Bishop of the Eastern Diocese? His election was for Rhode-Island, Massachusetts, and New-Hampshire, admitted into union with the General Convention, prior to the year of his consecration, and for Vermont, admitted in that year. It was under the second canon of the General Convention of 1808, and under this clause of the canon:—"The conventions of two or more Dioceses or States * * * * * * may *associate and join* in the election of a bishop"—the very language used by the special canon of 1832. Now what was then thought by the bishops of our Church, the body on whom the decision of the question of consecration must ultimately rest, to be the meaning of this *associating and joining?* It is furnished in the following extract from the journal of the proceedings of the House of Bishops in the Convention of 1811, at which the consecration of the Bishop of the Eastern Diocese was unanimously determined upon:—

"It not appearing, on the face of the testimonials of the Rev. Alexander V. Griswold, how far the Convention" [conventions] "of the Churches for which he was elected, had given *their respective* sanctions to *his* election, this House sent the following message to the House of Clerical and Lay Deputies:—

'The House of Clerical and Lay Deputies are informed by the House of Bishops, that they desire an interview with the Deputies of the Churches in those States in which the Rev. Alexander V. Griswold has been elected to the Episcopal Chair.'

"In consequence of the above message, there appeared from the House of Clerical and Lay Deputies a delegation from Massachusetts, New-Hampshire, and Vermont, which gave this House satisfaction that the Rev. Alexander V. Griswold was unanimously elected by the Convention of the Church in Massachusetts, and so far as the election affected the Church in the other States, it was concurred in by *their respective Conventions,* and reported to their *several constituents,* and approved of by *them.* With this evidence the House was satisfied."*

Now, how far the House of Bishops, in the next General Convention, will think it proper to be governed by precedent, in the matter of the South-western Diocese, it is not for me to say. Such, however, *is* the precedent; and I think it will be admitted to be a very respectable sanction, and one entitled to grave consideration, of the views which I have ventured to support. I have supposed "the Clergy and Churches in the State of Louisiana" to be placed, by the special canon, and for the purpose therein mentioned, on the same footing as a Convention—a position which, I presume, will not be contested. If, then, the precedent is of any worth, we must look for evidence of the election at the South West of the highly respectable and competent Presbyter elected, having received the *concurrence* of the "*respective*" bodies authorized to elect. Those bodies were the Dioceses of Mississippi and Alabama, and the Clergy and Churches in the State of Louisiana. Have they "given their *respective* sanctions to" the "election" of the gentleman reported as elected?

I should hope there would be no question that such a canon as the special one of 1832, setting aside as it does, in favor of a particular case, all the wholesome provisions of other canons on the momentous subject of electing a bishop, ought, in consideration of the liberty which it gives, contrary to what, in the grave judgment of the Church, is proper in ordinary cases, to be construed strictly. Its provisions fall materially short of what the Church declares ordinarily necessary to its due security in elevating a person to the Episcopacy. Thus much having under such circumstances been given, more ought not to be taken. Any thing less than a full, fair, and several action of each of the parties named in the canon, would, I think, be straining an allowed privilege to an operation injurious, in its tendency, to the party—the Church in the United States—which gave the privilege—a principle which, in my opinion, if not contrary to common law, must be to common propriety and justice. The allowance given by the special canon is sufficiently dangerous as a precedent, under the most rigid construction of that instrument. It ought not to be rendered more so by what might be thought a liberal construction. Indeed, there can be no doubt that the safety and purity of the Church much depend on most jealously watching, in every case, each step taken toward the election and consecration of bishops, and seeing that there *is,* in all things, a rigid compliance with canonical restrictions and regulations.

The great and very serious importance of this subject will, I trust, Mr. Editor, be an accepted apology for my occupying so large a space of your valuable sheet, and of the time of your readers. A few lines more, however, I must beg leave to add. I will be understood, I trust, by all your readers, to have discussed this subject solely on its abstract merits, without any reference to the distinguished and excellent clergyman who was the choice of the assembled members of the South-western Diocese. I am, and long have been, that gentleman's personal friend; and while none are more sensible than myself of his value to the parish and Diocese with which he is now connected, yet none has entered more cordially into the satisfaction of anticipating the great good of the Church at the South West, as well as to our cause generally, arising out of his contemplated elevation to the Episcopacy. I am happy to learn that assurances have been received from the Louisiana clergy, who declined joining in the election, that they were not influenced by any objection to the candidate who was the choice of their brethren; and that a lay-representative from the parish of St. Francisville, who was prevented by an accident from attending the Convention, would, if there, have voted for Dr. Hawks. The editor, too, of the New Orleans Observer, has, I am glad to hear, expressed his regret for having published the article which you copied some weeks since.

And now, Mr. Editor, I cannot conclude without one word of friendly appeal to the Rev. gentlemen of Louisiana, who, if my view of this matter is correct, have stood in the way of a consummation long devoutly wished—the full organization of our Church in the South-West. That portion of our communion has ever been an object of deep interest and solicitude to us all. So much was this the case in the last General Convention, that every canonical impediment to their having a bishop was removed. Two out of the three States thus designed to be benefited, have gratefully accepted the boon, I trust not without thanksgiving to God that such facilities were offered, that their attention had, in the course of Providence, been directed to an individual so well qualified to become their Diocesan, and that such ample and sure dependence was provided for the support of a bishop. The churches in the other State have, one in reality, and that the one on whom was to rest the pecuniary responsibility, and the other in will and intention, cooperated with them. The clergy in the same have, I believe, all been known to express approbation both of the measure itself and of the individual selected by their brethren; and yet they stay away, and thus frustrate a design so fraught with good to themselves and the Church, and with the promotion of the glory of God and the best interests of religion. Let them not deem it presumptuous in one who has these several objects most deeply at heart, if he affectionately urges them to consider the most serious responsibility which they are assuming. Are they prepared to sustain it? Or will they, for the love they bear to the Church and its divine Head, and to Christian harmony among brethren, remove it from them by still availing themselves of the opportunity which a kind Providence affords them, of essentially serving the interests of religion and the Church, and preserving harmony, good will, and Christian co-operation in the best of causes, throughout the interesting portion of the Church concerned in this important matter?

Frater.

* Bioren's edition of the Journals of General Convention, p. 279.

For the Churchman.

THE RESURRECTION.

"Who was delivered for our offences, and raised again for our justification." *Rom.* iv. 25.

The importance of the resurrection of Christ does not seem to be sufficiently appreciated by many even well-instructed Christians. They consider it as full evidence of his divinity; of the truth of his Gospel; of the entire reliance to be placed on his promises; and of the future resurrection of our own bodies. Of all these it is, undoubtedly, conclusive evidence; and were these the only deductions to be made from it, its importance would be immense. But there is one other which to every individual ought to be, and to every believer will be, a source of the highest comfort and joy; viz. the evidence of our justification. The text at the head of this essay is full proof of this; but from the ambiguity of its expression, it is not correctly understood by all. The sentence consists of two members, placed in antithesis to each other,—a style of writing usual with the Apostle. The preposition "*for*" has the same meaning in both members. The Greek preposition "διὰ," translated "*for,*" means, "because of," "*by reason* of," "*on account* of," *notant, causam instrumentalem,* says Schrevelius. Such also is the primitive or radical sense of "*for.*" Johnson, in his dictionary, gives forty meanings of the word; but the first is "*because of.*" The meaning of the above passage then is, that Christ was delivered *because of* our sins, and raised again *because of* our justification. Our sins were the cause of his death; our justification the cause of his resurrection. If the latter member of the sentence stood alone, it might be supposed to mean that he was raised again *in order to* procure or effect our justification, as one of the meanings of "*for*" is, "*conducive to.*" But that meaning would not suit the first branch of the sentence; and the word is evidently used in the same sense in both branches. The other is clearly the sense in which it is used by the Apostle; and it is consistent with the entire plan of redemption. Sin is the cause of death. The sins of the world laid upon the Saviour were the cause of his death. When "by his one oblation of himself he had made a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," death had no longer any power over him. He therefore arose from the dead, and thereby gave full evidence that the satisfaction was made, that the atonement was accepted. Under this view of the subject, we see the force and correctness of the Apostle's reasoning in the 1st *Cor.* xv. 14, 17, 18, which otherwise would be inconsequent. "If Christ be not risen, then is our preaching vain, and your faith is vain; ye are yet in your sins. They also which are fallen asleep in Christ are punished." The meaning is, If Christ be not risen, the atonement has not been made; and as no man can be saved otherwise than by that atonement, it is vain for us to preach; it is vain for you to believe; you are yet in your sins, and your ruin is inevitable. They also who have heretofore died, though believers in Christ, have perished." Such would be the consequence had not Christ risen from the dead. But thanks be to God which giveth us the victory through our Lord Jesus Christ, he did arise from the dead, and thereby gave us full evidence and perfect assurance that he had made atonement for our sins, and opened unto us the gate of everlasting life, and that by faith in his blood, we "through the grave and gate of death may pass to our joyful resurrection, and have our perfect consummation and bliss, both in body and soul, in his eternal and everlasting glory."

Silvicola.

For the Churchman.

NOTITIA LITERARIA.

"Itur in antiquam sylvan."

ST. EPIPHANIUS.

Of the early Fathers of the Church, Saint Epiphanius is one of the least known at the present day: a notice therefore of his life and writings, may be acceptable to the Churchman. He was born in Palestine about the year 310, and was educated in Egypt; where he imbibed a strong inclination to a monastic life, from his conversation with the Ascetics. Returning to Palestine, he fixed his residence at Bezanduce, his birth-place, and erected there a monastery. In this location, he continued for the greater part of his life in acts of piety and benevolence to honor his God, and benefit his fellow-men, until his reputation being extended far and wide, he was elected Bishop of Constantia, in Cyprus. In this office, he labored diligently for more than thirty years, with a zeal that never wearied, and a charity that never failed. To exterminate heresy, he employed his every faculty, and constantly set forth both by principle and practice, the one true faith in the one true Church. He was distinguished as an active opponent of Origen, whose heretical opinions were condemned in a council which he summoned of the Bishops of Cyprus. After a long and holy life, he died in Cyprus in 403.

His piety was deep and ardent; but it led him to promote objects, which many have thought it their duty to condemn. He was a warm friend to monastic institutions, and austere religious observances. But not alone in multiplying convents did he expend his revenues; his private fortune was wholly devoted to charitable purposes, and to the poor he gave a great part of his yearly income. His learning was great and various; and St. Jerome calls him master of five languages. The numerous quotations from authors that have perished, make his writings of value to the scholar; while to the Churchman, (in common with the other early Fathers,) they are of binding importance, as giving the decisions of the Church upon matters of doctrine, and its interpretation of the meaning of Scripture. His style is considered "harsh and unpolished, without perspicuity, and without connexion;" but these are faults common to the later Greek writers; and all his works may be read in Latin versions, fully preserving the spirit of their original. Of his writings, the Panarium, or Box of Antidotes against Heresies, is the largest and most able. In it he gives the history of all the notable heresies, which have been propagated before and since the time of our Saviour, and confutes them by arguments drawn principally from Holy Writ.

On the importance of traditions, he observes, "All things cannot be drawn from the Holy Scripture. Wherefore the holy Apostles delivered some things in writing, others in tradition. As the blessed Apostle says, "As I delivered them to you," &c. (L. ii. t. i. 61. cont. Apost. Hær.) He enumerates the Christian ministry, as "Episcopi, Presbyteri, Diaconi, et Subdiaconi." And, he continues, "How is it possible to say that the bishop himself and the presbyter are equal? For the order of bishops is the begotten of the fathers; but the order of presbyters has not power to beget fathers; it begets sons to the Church by the laver of regeneration, but not fathers or doctors. And how is it possible for the presbyter to say that he is equal to the bishop?" (Contra Arii Hær. L. iii. t. i. 75.)

Of the primacy of St. Peter, he speaks in this wise; "*Quemadmodum testatur princeps Apostolorum, qui dignus factus est beatus prædicari a Domino, quod pater ipsi revelasset. Ipseantem Dominus constituit eum primum Apostolorum, petram firmam super quam ecclesia Dei ædificata est,*" *&c.* (Lib. Ancorat.)

Beside the Panarium we have the Liber Ancocatus, or Anchorati for the Soul; Anacæphalosis, an Epitome of the Panarium; a history of the lives and deaths of the Prophets; two Homilies; an Epistle to the Bishop of Constantinople: and a treatise on weights and measures, containing a reply to Origen. There are also several other small treatises. All the writings of this Father are worthy of careful perusal. They are curious as well as instructive, and contain facts and opinions with regard to the heresies of Heathenism and Christianity, which will interest the scholar, no less than the Churchman. And every page breathes the spirit which animated these lines, in which every Churchman will heartily unite—"*Ubi vero totum laborem percurretis, pro nobis orate, et rogate ut Deus det nobis partem in sancta et sola Catholica et Apostolica ecclesia, vera item ac vitali et salutari: et liberet nos ab omni hæresi.*"

Φιλαρχαιος.

Boston, Easter-Monday, 1835.

For the Churchman.

The Second Annual Meeting of the Young Men's (Auxiliary) Education and Missionary Society of the Protestant Episcopal Church in the City of New-York, was held in the Church of the Ascension on the evening of the 23d of April, the Rev. Aldert Smedes, first Vice-President, in the Chair.

After devotional exercises, the Second Annual Report of the Board of Managers was presented and read by Mr. Anthony Ten Broeck.

On motion of Mr. Richard Cox, accompanied by an address, it was unanimously

Resolved, That the Report just read, be accepted; and that it be printed and circulated under the direction of the Board of Managers.

On motion of the Rev. John Batchelder, Missionary at Jacksonville, Illinois, it was

Resolved, That in view of the great religious wants of the West, the determination of the Board to support a Missionary in the Diocese of Tennessee justly calls for the earnest co-operation of their brethren of the Church.

On motion of Rev. Dr. Kemper, of Connecticut, it was

Resolved, That the determination of the Board to support a Missionary among the Oneidas meets with the cordial approbation of this meeting.

The Rev. Mr. Batchelder accompanied his resolution by a statement of facts, in relation to the state of the Church in the West, especially in his own Diocese.

The resolution of the Rev. Dr. Kemper was prefaced by a highly interesting address, in support of the claims of the Oneidas.

After singing the 104th Hymn, and prayers by the President, the congregation was dismissed—the members of the Society remaining for the transaction of business.

Several amendments to the Constitution were proposed and adopted—among which was one providing that "a contribution of thirty dollars shall constitute a Life-Manager, and of fifty dollars, a Patron of the Society."

On motion, the Society adjourned to meet for the election of Officers and Managers, on Thursday evening, April 30, in the Lecture-room of Christ Church.

THE CHURCHMAN.

SATURDAY, MAY 2, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

We have received two opposite communications on the subject of the leading editorial article of last week. We must decline the insertion of them. The subject appears to us to be one which, considered in all its bearings, required the expression of opinion on the part of the Editor, but which is wholly unfit for the discussion of correspondents. We have not shrunk from the responsibility which we thought was devolved upon us, and are willing to leave the result to time and public opinion.

From Steele's Remedy for Wandering Thoughts.

CHOICE EXTRACTS ON PRAYER.

In *prayer* fix thy *eyes* heavenward, and let nothing divert them till the prayer be done. This will show that thou wouldest lift thy heart thither, if thou couldest, and will prevent many an impertinent distraction that comes in by the eye. If any deride thee for this, doubt thou not of good company; "Unto thee do I lift up my eyes, O thou that dwellest in the heavens. Ps. cxxiii. 1. Let your *ears* be shut to every thing besides your work. And the lifting up your craving *hands* will not be unprofitable to this end; for you will find them to flag when the heart flies off from its business, whereby you may be advertised to come in again, "Let us lift up our hearts with our hands unto God in the heavens." Lam. iii. 41. And let your prayers be *vocal,* if it may be, for the voice both helps to fix the thoughts and raise the affections, the want whereof we discern in meditation.

Let not the world be your familiar friend: familiar friends will come in without knocking.—*White.*

Satan cares not how heavenly our words be, if our thoughts be earthly.—*Ibid.*

Hereby holy thoughts become tedious and painful, for we strive against two natures, one that sin hath brought, and another that custom hath wrought.—*Angier.*

The greatest good and evil that ever was in the world was first but a little thought.—*Ibid.*

No man was ever kept out of heaven for his confessed badness, but many have for their supposed goodness.—*Capel.*

To weep for fear is childish; to weep for anger is womanish; to weep for grief is humane; to weep for compassion is divine; but to weep for sin is Christian.—*Bishop Hall.*

God looks not at the oratory of your prayers, how elegant they be, nor at the geometry of your prayers, how long they be, nor at the arithmetic of your prayers, how many they be, nor at the logic of your prayers, how methodical they be; but the sincerity of them he looks at.—*Brooks.*

The worst prayers we make, to our sense, speed ever best, and then we pray most happily, when we rise most humbled.—*Dr. Harris.*

Christian Ethics: or Moral Philosophy, on the Principles of Divine Revelation. By Ralph Wardlaw, D. D. From the second London edition, with an Introductory Essay by Leonard Woods, D. D., President of the Theological Seminary, Andover. Boston: William Peirce. New-York: Appleton & Co. 1835.

The subjects of which this work treats are of too abstruse a nature to justify an extended review of it in a weekly journal. We must therefore be content to bestow on it a much briefer notice than it deserves. Since the publication of Sir James McIntosh's History of Ethical Philosophy, we have seen nothing which we have read with more interest. It is much less profound than the work of Sir James; but yet contains a vein of clear, masculine thought, with less diffuseness, and redundancy of style, than is commonly to be met with in these book-making days. Take it all in all, it is more like what a scriptural treatise on the Elements of Moral Philosophy ought to be, than any recent publication. It recognises fully, and without reserve, the distinctive doctrines of the Gospel, as the basis of every sound theory in morals; and one of its leading objects is to show that the want of such recognition is a defect in the prevalent theories. On this broad ground we are happy to meet the author, but there are two or three prominent positions in which we cannot so readily concur. We are not satisfied that the barrier between the author and Bishop Butler is quite so formidable as he seems to imagine. We know it has become fashionable lately in the reviews, to give Dr. Chalmers' approbation of Bishop Butler as an instance of his precipitancy and inconsistency. From such critics Mr. Wardlaw will certainly escape censure. We think, however, it might be made to appear that Dr. Chalmers has either understood Bishop Butler better, or done him more justice than Mr. Wardlaw. And Mr. Wardlaw himself furnishes us in part with the means of establishing this point. He suggests that the views of Bishop Butler are *theoretical,* intended to apply to man as he *ought to be;* and yet, when he censures his views, he regards them as *practical,* and intended to apply to man as he *is.* It is in the former sense that we think Bishop Butler is to be understood, and when thus understood, we believe that his views would be found to harmonize with the doctrines of depravity and moral regeneration, substantially as they are set forth by Dr. Wardlaw.

And we do not altogether like Dr. Wardlaw's views in regard to conscience, nor do we think that he has attached sufficient importance to those general operations of the Spirit of God, which are vouchsafed even to the unrenewed. But still take the work as a whole, and we know no treatise on the Philosophy of Christian Ethics, which we could more strongly recommend.

Our chief reason, however, for making the notice of the book thus prominent, is to introduce a quotation, the sentiments of which we cordially approve, and which, before we saw them so well expressed by Dr. Wardlaw, we had intended to bring forward in some humble effort of our own. It is the subject of probation. We have often been surprised at the loose language which is held on this subject, not by private Christians, but even by preachers and authors on Christian doctrine. It is often assumed as a point not to be questioned, and as, indeed, of the very essence of Christianity, that the present and natural state of man in this world is a state of probation. We do not hesitate to say, that such a view in the sense in which it is often held, is essentially Deistical. The natural state of man is a state of ruin, and the *only* probation to which, in this state, he is, or can be subjected, is one which tests the sincerity of his desire for recovery. If he accept the offer of recovery, then the discipline of life serves to test the sincerity of his faith, and in this qualified sense he may be said to be in a state of pro-

bation. But the phrase is more generally used in the sense of the heathen philosophy, in which the sufficiency of human virtue is assumed as a first principle, and the necessity of renovation in CHRIST JESUS is tacitly denied. We recommend the following remarks, therefore, to the careful attention of the reader. The author had just before objected to several other theories as inconsistent with the scriptural view of the fall of man; he then continues:

"Such is the case, especially, with the ordinary scheme of *moral probation*. However plausible the lights in which it may be placed,—however captivating the attire in which it may be invested, it is the offspring of error, or of very partial views of truth. According to it, physical evils are to be regarded as originally designed, in the general arrangement of the system of divine administration for the trial and improvement of moral principles. But according to the statements of Scripture, all physical evil is to be regarded as strictly punitive,—not in any case a sovereign or arbitrary appointment, but a judicial and penal infliction. That moral principles are now tried by it, is true; but this was not the primary purpose of its introduction. There was no suffering to try the principles of man, in his state of innocence. It is as a sinner that he is a sufferer. He is not now a creature on trial for life, but a criminal under sentence of death. The period of man's *probation*, in the strict acceptation of the term, is past:—it was properly the time of his original innocence. It was then that he was put upon trial,—upon trial for life or death. Such probation there can never be again. Man now, while in his natural state, cannot, in strict propriety, be regarded as *upon trial;* inasmuch as there would be implied in this a possible alternative,—namely, that life might still be attained, as well as death incurred,—an alternative which, according to Scripture, was put out of the question by the entrance of sin.

When, under the gracious administration of the Gospel, sinners are "renewed in the spirit of their minds,"—when by profession they have their places amongst the spiritual children of GOD, they become again, though not in the same sense as at first, subjects of probation. The principles of the new life are then put upon trial;—they are subjected to practical tests, by which their reality must be evinced, or their hypocrisy detected. But while these principles are thus tried, and by trial improved,—still, the sufferings are not inflicted in sovereignty; they are all deserved. Though corrective, they are still punitive. The very sin which they are designed to remove is, at the same time, their cause. There is displeasure in them as well as love. The scheme of probation to which I am now objecting, is that which appears to forget the true condition of the world, as under a curse on account of sin, and represents mankind as if they were even now the subjects of an original constitution, and still probationary candidates for the curse or the blessing. And of this scheme, although with occasional qualifications, which bring it nearer to the representations of Scripture, there is more than a sufficiency in the moral system of Butler."

The Child's Book on the Sabbath. By the Rev. H. HOOKER. New-York: published by Leavitt, Lord & Co., 180 Broadway. Boston: Crocker & Brewster. 1835. 18mo. pp. 279.

THIS book will be found a very valuable addition to Sunday school libraries. It treats of the divine institution of the sabbath, its perpetual and universal obligation, its change from the last to the first day of the week, and its tendency to promote the welfare of society. These important truths are discussed in the form of a dialogue between a mother and her children, and are well adapted, in a simple but appropriate and expressive style, to the capacities of children. The writer has contrived to interweave with the work, in the way of illustration, a variety of historical and biographical information. We have no doubt it will be generally approved, and found to be a useful help in strengthening an enlightened attachment for the sacred institution.

The Every-day Christian. No. I. General Principles.—Temperance.—The Family State, with regard to Children, Clerks and Apprentices. By Rev. T. H. GALLAUDET, late Principal of the American Asylum for the Education of the Deaf and Dumb. New-York: published by Leavitt, Lord & Co., No. 180 Broadway. Boston: Crocker & Brewster, 47 Washington-street. 1835. 18mo. pp. 141.

THE object of this book is most excellent. It is designed to inspire and cherish a love for HOME, and to open to the view of the reader the many sources of enjoyment and improvement, which, although within every body's reach, are too generally unseen and neglected. It is intended chiefly for youthful readers, and we know of no writer who can better adapt useful instructions to the capacities of the young than Mr. Gallaudet.

The Criterion, or the Knowledge of Christ. By RALPH CUDWORTH, D. D. With a short account of the Author's Life and Writings. Boston: Crocker & Brewster. New-York: Leavitt, Lord & Co. 32mo. pp. 138. 1835.

THE Editor of this little volume expresses the belief that the discourse of Mr. Cudworth is nowhere to be found, except as printed with the Intellectual System in the expensive London edition of that work. Some who have heard of the "Parish Library," published at the Protestant Episcopal Press, may prejudge it on the principle that one of old proscribed the productions of Nazareth. We know, however, that Mr. Henry is not among the number, and he will therefore be pleased to learn that the sermon of Mr. Cudworth may be found in the tenth volume of the aforesaid Parish Library. We are equally happy to see it published in a volume by itself. It is unnecessary to say more, as we lately expressed our opinion on the merits of the discourse, and published copious extracts from it in our columns.

ROMANISM.—We are obliged to our learned correspondent "Grostete" for his authentic illustrations of the nature and tendency of Romanism. The quotations from the councils the Romanists are obliged to regard as of equal authority with Scripture, and the quotations from their most celebrated author illustrate the genius and tendency of their Church. Some think such articles not called for; we *know* to the contrary, and believe that they will do good. We are sorry that we cannot comply with the request of "Grostete;" but the arrangements which he suggested in his first article must be made to suit the convenience of the printer.

NOVA ANGLICANA.—We hope there is no impropriety in stating, in reply to numerous inquiries, both by word and letter, that the author of the essays on the Puritans, under the head of Nova Anglicana, which attract such general attention, is the Rev. Thomas W. Coit, D. D., late of Cambridge, and now residing at Roxbury, Mass. Dr. Coit has accepted the Presidency of Transylvania University, but has not yet entered upon its duties.

VALIDITY OF BAPTISM.—A correspondent of the Christian Intelligencer requests of the Editor an answer to the question, "Is the administration of Baptism, by one who has been regularly deposed from the ministerial office, valid?" to which the Editor gives the following unequivocal answer.

"No person, other than an ordained minister of the Gospel, has a right to baptize. Deposition deprives the individual of that, and all other rights, pertaining to the Gospel ministry. He is no longer a minister, and consequently all acts he may perform in that assumed character are invalid. A deposed minister stands in the same relation to the Church as any private individual. He holds no official character, and has no more right to baptize, administer the Lord's Supper, solemnize marriage, &c. than any other individual. His acts, as a minister, cannot be, and are not recognised by the Reformed Dutch Church, or by any Church in correspondence with her. Children circumstanced as stated by our correspondent have not been baptized."

Thus the Editor decides that lay-baptism is invalid. Will he permit us to follow up the question of his correspondent with another? Are the ministers of independent Churches, and others who have not received Presbyterian or Episcopal (which he would consider the same) ordination, *duly* authorized to administer the sacraments? And have they more right than any other individual to baptize, administer the Lord's Supper, solemnize marriage, &c.? In short, does he regard the baptisms administered by Congregationalist ministers as valid? and if so on what grounds?

CHURCH HISTORY.—On our last page will be found a curious document respecting the early history of the Church in Maryland. It was sent to us some time since by the Rev. Ethan Allen, by whom it was transcribed from a copy of the original acts of the clergy in possession of P. Thompson, Esq. The present number will be followed by three others, two of which will contain the memorial of Dr. Bray, and letters of cotemporary clergy. We have been slow to acknowledge the favor of Mr. Allen, but not insensible to its value.

The present extract is long, but will amply repay the reader for the time and trouble of perusal. The speech of Dr. Bray, the Commissary, is especially interesting. The whole document throws much light on the state of the Church of that age, and forms a eulogy equally authentic and honorable on the character of the clergy.

ST. EPIPHANIUS.—Our valuable correspondent "Φιλαρχαιος" informs us that he has "just obtained another work of St. Epiphanius, which he will briefly mention. It is a Commentary on the Song of Solomon, and is extant only in an ancient Latin version. The first and only edition is that edited from the MS. by P. F. Fagginius, 4to. Rome, 1750. This is rare, and not mentioned in the Bibliothica Brittannica. It is edited with great learning." We hope he will favor us with some further account of the work.

THE Rev. Amos G. Baldwin informs us that he visited Aurora, Cayuga County, in January last, and in a few weeks succeeded in gathering and organizing a church according to statute, by the style and title of St. Paul's Church, Aurora.

For the Churchman.

THE FIRST ANNUAL REPORT OF THE LADIES' SEWING SOCIETY.

THE formation of a society having been proposed by several ladies, members of Trinity Church, whose object should be the assistance of young men preparing for the ministry of the Episcopal Church, a meeting was called and a society duly organized in April 1833, under the above name. During the years 1833–4, the Society, by the exertions of its members, was increased to nearly 50, a small number of whom have met weekly for the purpose of making up articles of clothing, and transacting its business. By the liberal donations which have been received from a *few* individuals, and the subscriptions of its members, which is one dollar annually, articles have been purchased, made, and distributed to beneficiaries. A room and two dormitories at the General Theological Seminary, have been taken into the charge of the Society, and provided with all the necessary furniture, fuel, &c. together with text books for the occupants. One of the young gentlemen has acted as agent in distributing the articles. As the Society has received but few donations the past year, it is apprehended that many members of Trinity Church, blessed with enough and to spare, who would rejoice in an opportunity of alleviating the privations of those who have given themselves to the service of their LORD and Master, are yet unacquainted with the existence of the Society. An elaborate discussion of the merits of the Society is considered altogether superfluous, for they must at once suggest themselves to every pious and benevolent mind: but as it depends entirely upon the liberality of Episcopalians whether they will insure its noble objects and permanency, before closing their report, they would respectfully solicit the aid of every member of the Church in providing a few of those temporal necessaries with which they are surrounded for those who have forsaken all for the welfare of souls. The whole amount of donations and subscriptions received during the years 1833–4 has been 288 dollars, which has been expended in providing the necessary furniture, fuel, lights, clothing, and the necessary text books for the occupants. Donations and subscriptions will be thankfully received at No. 88 Liberty-street.

S. S. HILLYER, *First Directress.*

April 29th, 1835.

For the Churchman.

CHURCH IN DETROIT.

TILL the year 1821, Michigan was destitute of the services of the Church. In that year the Rev. A. W. Welton visited Detroit, and occasionally preached. After his death in 1822, it was unsupplied for two years, when the Rev. Richard F. Cadle was sent to Detroit by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Soon after his arrival he organized a parish by the name of St. Paul's Church, and as soon as practicable a Sunday school was established and plac ed in connexion with the General Protestant Episcopal Sunday School Union.

In the winter of 1827, a site was obtained and a subscription raised for building a church, and by the benevolent exertions of a lady of the congregation, some assistance was also received from Philadelphia and New-York. On the 11th of August, 1827, the Rt. Rev. Bishop Hobart, in compliance with a request from the vestry, visited the parish and laid the corner-stone of the church, and on the following day administered the rite of confirmation to eleven persons.

In the succeeding year, the church, a neat brick edifice, 40 feet by 60, was completed, and on the 24th of August, was consecrated to the service of ALMIGHTY GOD by the Rt. Rev. Bishop Hobart, of the Diocese of New-York. The holy rite of confirmation was at the same time administered to twelve persons, several of whom were members of the Sunday school.

A sale of the pews soon after took place, but a sufficient sum was not realized to meet the cost of the building, (nearly $5,000,) and the church remained considerably in debt. A few members of the congregation, however, generously offered to take a part of the unsold pews, and assume the debt, and the church was thus relieved from pecuniary embarrassment.

In the following spring, the Rev. Mr. Cadle resigned his charge of this parish, and accepted the superintendence of the Green Bay mission.

His labors, while officiating in Detroit, were blessed with great success. He found a few Episcopal families who had long been destitute of ministerial services, and many of whom were little acquainted with the doctrines and usages of the Church. When he removed, the congregation was much larger; a neat and convenient church had been erected; the Sunday school was flourishing; a Bible and Common Prayer-book society was in successful operation, and every thing, indeed, indicated an improvement, not only in outward prosperity, but in spiritual strength.

In 1830, the Rev. Richard Bury was elected Rector, and in June commenced his ministerial duties. The church increased very much under his faithful superintendence, though ill health, occasioned by excessive exertion in a former parish, frequently prevented him from officiating.

A class was formed for instruction in the Catechism, consisting of the younger teachers and more advanced scholars of the Sunday school. This class was peculiarly useful, as many of the teachers were very young, and consequently had not acquired a thorough knowledge of the principles of the Church.

In the summer of 1830, a female industrious society was formed, whose useful and meritorious exertions have greatly aided in the purchase of an organ and bell, and in defraying many of the incidental expenses of the church and Sunday school.

A missionary society, auxiliary to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church was also formed, and a subscription obtained for supporting a scholarship.

But while the affairs of the church were thus prospering, the health of the Rector rapidly failed, and he was obliged to resign his charge in the spring of 1833.

In the summer of the same year, the Rev. Addison Searle took charge of the parish, and under his eloquent and faithful preaching, the church continued to increase; so that additional room was soon needed to accommodate the congregation. Accordingly, in 1834, an addition of 30 feet, and a recess for an organ gallery, was added to the building, with a basement room for the Sunday school. A new organ has also been obtained to suit the enlarged dimensions of the building.

In April last, the Rt. Rev. Bishop M'Ilvaine, of the Diocese of Ohio, in his Episcopal Visitation of this Diocese, preached several times in our church, confirmed twenty-eight persons, and instituted the Rev. Mr. Searle.

In 1834, a mite society was commenced in the Sunday school, (in aid of the General Missionary Society,) on the excellent plan of Bishop Doane. It promises much usefulness by inducing in the children habits of liberality, as well as an interest in missions.

The Bible and Common Prayer-book society was also re-organized, and the sphere of its operations extended. It has, besides other donations, supplied with a Prayer-book every pupil of the Sunday school who is able to read.

Few churches have been equally with this blessed with good ministers,—good in every sense—men of talent and education, of fervent piety, and sound in the principles of the Church. It is owing in a great measure to the honest and upright policy of its clergymen, in adhering strictly to its doctrines, and to the unanimity of the congregation on this important subject, that the Church in Detroit has been so prosperous.

During the long and frequent intervals of clerical ministrations, the services of the Church have been performed once or twice every Sunday, and sermons read from our standard writers. The observance of lay-reading has tended much to preserve unity among the people.

The occasional services of the Church have been observed as far as practicable: all the clergymen of the parish have held service once or twice a week during Lent.

Bible classes have been several times established, and have been useful and interesting.

On the first establishment of the Sunday school, there were many obstacles to be surmounted. For two or three years much difficulty was experienced in obtaining teachers. Few were willing to undertake the task of instruction, and some of those were not punctual in attendance. Too much credit cannot be given to the unwearied exertions of the superintendent of the female department, who for nine years has devoted herself to the welfare of the school, and to whom its present prosperity is in a great measure to be attributed.

Soon after its organization the school was connected with the General Protestant Episcopal Sunday School Union, and the system of that Union has since been observed, with highly beneficial results. Meetings of the teachers have been held for more than a year, at first semi-monthly, but of late monthly. They have been very useful in promoting friendly intercourse among the teachers, and in strengthening their interest in their pupils. Those who attend these meetings, are, with scarcely a single exception, the most regular in attendance at school.

Among those who have greatly contributed to the welfare of the church, we must not omit the gentleman who has gratuitously performed the duties of an organist. To his exertions for the improvement of sacred music, the congregation owes whatever excellence it has attained in that delightful part of the worship of the sanctuary.

It is a fact honorable to the parish, that those who are in the first rank in society, are among the most ready to contribute their wealth and their personal services to the church, and thus throw their influence into the scale of religion.

Will those, who by their generous aid have assisted this parish in its infancy, repent of their beneficence when they see the blessing that has been its result? Certainly not. They will be encouraged to give with still greater liberality; to send missionaries to destitute places, and assist them in erecting churches, assured that they will, in their turn, extend the same aid to others.

And the feeble congregations of the west, who are now struggling with difficulties, will gather courage to persevere, when they see that a church, which a few years ago commenced in feebleness under the fostering care of others, is now able to sustain herself, and is beginning to dispense the aid she formerly received. C. G.

INTELLIGENCE.

PROPOSED ORDER OF BISHOP ONDERDONK'S VISITATIONS.

Alteration in the Bishop's Appointments.—In consequence of being informed that the church in *Monticello* will not be ready for consecration at the expected time, Bishop Onderdonk will omit, for the present, his appointment for that parish, and has made, as will be seen below, a change in the days appointed for *Goshen* and *Athens*.

Thursday, May 7, Bedford, Westchester county: 8, North Salem, Ordination A. M., Confirmation P. M.; 9, Somers.

Third Sunday after Easter, May 10, Paterson; Wednesday, 13, Goshen, Orange county; Friday, 15, Athens, Greene county.

Fourth Sunday after Easter, May 17, St. Paul's Church, Troy, A. M., Watervliet, P. M.; 18, Cohoes; 19, Waterford; 20, Lansingburgh; 21, Hoosick Falls; 22, Stillwater, Ordination A. M., Confirmation P. M.; 23, Mechanicsville.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady, Ordination A. M., Confirmation P. M.; Ascension-Day, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M., Confirmation, P. M.; Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown, A. M., Cherry Valley, 5 P. M.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Fourth Sunday after Trinity, July 12, Westchester, A. M., Eastchester, 4 P. M.; 13, New-Rochelle; 14, Mamaroneck; 15, Rye, Ordination A. M., Confirmation P. M.; 16, White Plains; Saturday, 18, Ballston Spa, Saratoga County.

Fifth Sunday after Trinity, July 19, Saratoga Springs; Tuesday, 21, Sandy Hill; 22, Granville; 23, Hampton; 24, Whitehall.

Sixth Sunday after Trinity, July 26, Florida, Montgomery County; Tuesday, 28, Exeter, Otsego County; Thursday, 30, Norwich, Consecration A. M., Confirmation P. M.; 31, Oxford; August 1, Guilford, Consecration A. M., Confirmation P. M.

Seventh Sunday after Trinity, August 2, Bainbridge; 3, Harpersville; 4, Greene, Consecration A. M., Confirmation P. M.; 5, Binghamton; 6, Owego; 7, Candor; 8, Danby, Consecration A. M., Confirmation P. M.

Eighth Sunday after Trinity, August 9, Johnson's Settlement; 10, Hector, Consecration A. M., Confirmation P. M.; 11, Do. Ordination.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

On the First Sunday after Easter, April 26, the Bishop of this Diocese confirmed 13 persons in St. Paul's Church, Brooklyn.

ON Wednesday, April 29th, the Bishop of this Diocese held an ordination in St. John's Church, Huntington, Suffolk county; when the Rev. Isaac Sherwood, Deacon, the Missionary at the neighboring station of Cold Spring Harbor, was admitted to the Holy Order of Priests. The morning prayer was conducted by the Rev. Samuel R. Johnson, of Flushing, assisted by the Rev. Joseph F. Phillips, of Cow Neck, who read the lessons, the sermon preached by the Bishop, and the candidate presented by Mr. Johnson. There were also present, the Rev. Charles Seabury, of Setauket, who assisted the Bishop in the administration of the communion, and the Rev. William L. Johnson, of Jamaica.

In the afternoon of the same day, the corner-stone of St. John's Church, Cold Spring Harbor, was laid by the Bishop. Divine service was previously held in the school-house in which the congregation of St. John's usually assemble. The evening prayer was conducted by the Rev. W. L. Johnson, assisted by the Rev. S. R. Johnson, who read the lessons, and a sermon appropriate to the occasion, delivered by the Bishop. A procession, formed of the Bishop, the Clergy, the Wardens and Vestrymen of the Parish, and others, then went to the site selected for the building of the church, where the corner-stone was laid with the solemnities appointed to be used on such occasions in this Diocese; the address being delivered by the Rev. Isaac Sherwood, the Missionary at the station. Besides all the clergy who attended the solemnities at Huntington in the morning, there was present on this occasion, the Rev. William M. Carmichael, of Hempstead.

Kentucky Theological Seminary.—The Right Rev. Bishop Smith, who has so successfully appealed to our brethren in New-York and Philadelphia, on behalf of this young institution, is about to visit Boston, with a view of awakening in our churches a deeper interest in the cause of CHRIST, as associated with the establishment of the Church in our Western country. The subject is one of vital importance. Infidelity, unveiled, or assuming the guise of religion in the adoption of various fatal heresies, is sparing no effort to secure a permanent and strong foothold in that populous and (in its moral character) yet unsettled portion of our land. Every patriot is deeply interested in the moral character which that vast, and not long hence, *controlling* population shall assume;—every Christian who values his liberty of conscience, is interested to extend throughout the whole compass of our land that liberty, and that only, whereby CHRIST makes men free;—every Churchman is bound by his convictions respecting the origin, wisdom, and authority of our institutions, to make them the channel of the "Gospel of the grace of GOD," "to every creature."

As before intimated, the object which Bishop Smith has in hand has awakened great interest in New-York and Philadelphia. The buildings now belonging to the Kentucky Theological Seminary cost the Institution $9000: of this amount, *one-third* was raised in Kentucky. For the remaining $6000, the Bishop came to seek, from the Christian liberality and more abundant means of Eastern Episcopalians. New-York alone contributed the whole sum. But the Seminary is still destitute of books. Without a library, it is needless to say, that its usefulness must be materially limited, and the design of its establishment—the thorough qualification of its members for the Christian ministry—but partially attained. It is the wish of its friends that it may be furnished with a press; an engine which the enemies of CHRIST and his Church in that region are applying with great assiduity, and with fearful consequences, present and to come. A great counteracting influence, stable, uniform, and safe in its character, might issue from a press, in the control of a permanent, elevated school, of sound theological learning. Toward the endowment of its library, the City of New-York contributed $1000, and Philadelphia from $1500 to $2000 more. Episcopalians in New-York have pledged $500 annually for three years toward a professor's salary. In that city, too, $1000 has been given toward building churches in the Diocese of Kentucky; making, together with the sums contributed for the before mentioned purposes, fully $10,000, furnished by that one community, (numerous indeed,) toward supplying the wants of the Church in Bishop Smith's Diocese. In the "Church of the Ascension" alone, (Rev. Mr. Eastburn's,) nearly $3500 of this amount was raised. There is one kind of provocation which we are permitted to exercise upon our fellow-men, and to which we do well also to respond—provocation "to love and good works." If either or both of these objects shall be attained by this rehearsal of what our brethren in other cities have done—or if other and independent motives shall render Bishop Smith's appeal effectual in this region, a holy cause will be promoted, and they whose liberality it shall call forth, will probably see its fruits in this life; and may they attain its rewards in the life to come.—*Christian Witness.*

The Approaching Comet.—If one half of the following predictions shall prove true, not only food will be furnished for customary superstitions, but ground of serious dread and consternation.

From the Falmouth (Eng.) Packet.

Lieut. R. Morrison, of the Royal Navy, has published a most interesting work on this magnificent phenomenon, which is expected to be seen in the course of this year, 1835, between the months of May and August, in the constellation of *Ursa Major*. Lieut. Morrison states that it will be far more splendid than the one of 1811: some writers affirm that "it will afford a degree of light equal to a full moon, that its tail will extend over 40 degrees," and when the head of the comet reaches the meridian, its tail will sweep the horizon. The author contends that the electric and attractive powers of the comet will have very serious effects upon our atmosphere, in producing inundations, earthquakes, storms, tempests, volcanic eruptions, and epidemic diseases. In support of the theory he refers to the different appearances of this comet for the last six hundred years—showing that in the comet years, these phenomena prevailed to a great extent. The author says:—

"Relying on the correctness of our principle of cometary influence, we venture to predict that the summer of 1835 will be remarkable for intense heat, which may be expected to destroy the harvest in some parts of the world. That year will be noted for earthquakes and volcanoes, and other similar phenomena. The end of 1835, or early in 1835, may be expected to be remarkable for some or more extensive earthquakes. The winter of 1836 or 1837, will bring a frost such as has not been equalled for at least 20 years. The parts of the earth which we anticipate will suffer most, are those situated to the north of Asia, and some parts of China. Those parts of the earth in the vicinity of volcanoes are always subject to the electrical phenomena of earthquakes, because the frequent internal changes which the combustion creates, must necessarily produce a derangement of electricity. And if, while the comet is near the earth, overcharged with electricity, there be any internal cavity of the earth deficient of that fluid, it will rush into the earth at that spot. This we take to have been the case in 1456, near Naples, when the sudden rending of the earth destroyed 40,000 human beings."—*Catholic Herald.*

Honey of Trebizond.—Mr. K. E. Abbot, in a letter read before the Zoological Society of London, gave some account of the famous honey of Trebizond, spoken of by Xenophon in his history of the retreat of ten thousand Greeks, as having produced the effect of temporary madness, or rather drunkenness, on all who eat of it, without, however, causing any serious consequences. It is supposed to be from the flowers of the *Azalea Pontica* that the bees extract this honey, that plant growing in abundance in this part of the country, and its blossoms emitting the most exquisite odor. The effect which it has on those who eat it, is, as Mr. Abbot has witnessed, precisely that which Xenophon describes; when taken in a small quantity, it causes violent headach and vomiting, and the unhappy individual who has swallowed it resembles as much as possible a tipsy man; a large dose will completely deprive him of all sense and power of moving for some hours.—*Ibid.*

MARRIED,

AT Albany, on the 29th ult. by the Rev. F. H. Cuming, Mr. LOUIS SHERMAN, of New-York City, to Miss MARIA CALDWELL, of the former place.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums, viz.

1835. *Missionary Disposable Fund.*

April 8. Received from Christ Church, Binghamton, Broome county, - - - - - - $28 00

General Disposable Fund.

April 18. Received a donation from Gerrit H. Van Wagenen, Esq., of Oxford, Chenango Co., $20 00

The Treasurer regrets that the above amount is all that has been received in the treasury during the month of April, while the payments have been exceeding twenty-four hundred and fifty dollars to the Missionaries and the Beneficiaries of the Education Branch.

BENJAMIN M. BROWN, *Treasurer,*
Butchers' and Drovers' Bank.

New-York, April 30, 1835.

CHURCH OF THE EPIPHANY.

THE subscriber gratefully acknowledges the receipt of fifty dollars, being part of a contribution of one hundred dollars, sent to the Rev. Manton Eastburn by some unknown benevolent individual for "the religious education of poor children," and by him appropriated to the Daily Infant School of the Mission Church of the Epiphany.

April 29, 1835. LOT JONES, 192 Allen-street.

AUXILIARY NEW-YORK BIBLE AND COMMON-PRAYER BOOK SOCIETY.

THE subscriber, as Treasurer of the Auxiliary New-York Bible and Common Prayer-book Society, gratefully acknowledges the receipt of the following sums, viz.

1835.

April 27. A donation from Gerrit H. Van Wagenen, Esq., of Oxford, Chenango Co. N. Y., by the hands of G. G. Van Wagenen, Esq. NewYork, - - - - - - $10 00

29. From sundry subscribers, - - - - 76 00

$86 00

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz.

1835.

April 5. A donation from the Rev. Dr. Kemper, of Norwalk, Ct. through Protestant Episcopal Press, - - - - - - - $2 00

27. A donation from "The Association of Calvary Church," Rev. H. Gregory, President, by the hands of Mr. Hibbard, their Treasurer, - - - - - - 3 50

From subscribers, - - - - - 16 00

$21 50

THOMAS BROWNING, *Treasurer,*
77 Maiden-lane and 134 Christopher-street.

GENERAL P. E. SUNDAY SCHOOL UNION.

THE subscriber, as Business Ag't of the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of *one dollar and sixty-five cents*, contributed to the funds of the "Union" by "The Parish Association of Calvary Church, Homer," Rev. Henry Gregory, Rector.

FLOYD SMITH,

New-York, April 28, 1835. 46 Lumber-street.

BIBLE CLASS OF ST. PAUL'S CHAPEL.

The subscriber acknowledges the receipt, through the Rev. John F. Schroeder, of *seventy-two dollars* from the members of the Bible Class of St. Paul's Chapel, New-York, for the aid of necessitous young men preparing for the ministry.

BENJAMIN T. ONDERDONK.

LIBRARY OF THEOLOGICAL SEMINARY.

Received, per Rev. Dr. Turner, from —— Anderson, Esq. of New-Brunswick, N. J., to aid the Building Fund, - - - - - - - - - $5 00

On part of Building Committee,
JOHN MCVICKAR.

From Rev. W. L. Johnson, Jamaica, L. I.—
Johannis Phiefferi Dubia Vexata, 4to.
De Achtbaarheit van Godswoord door Petrus Dinant, 4to.
McGavin's Protestant, 2 vols. 8vo.
Farrar on the Parables, 2 vols, 8vo.
Meeker's Sermons, 8vo.
Randolph's Advent Sermons.
Fidde's Body of Divinity.
From the Vestry of Grace Church, Jamaica, L. I.—
Johannis Forbesii Opera, 2 vols. fol.
Codex Canonum Ecclesiæ Prim—Beveridge.
From Mr. S. Williams, Orange, N. J.—
Doddridge's Family Expositor, 4to. London, 1760. Imperfect. 5 vols.
From Mrs. S. Ogden, Morristown, N. J.—
Magee on the Atonement, 1 vol. 8vo. New-York, 1813.
From Samuel Brown, Esq., Brownville, N. Y.—
Arnott's True Christianity, 2 vols. 8vo.

JOHN MCVICKAR.

GENERAL THEOLOGICAL SEMINARY.

THE Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, acknowledges the receipt of twelve dollars and seventy cents from the Rev. John Croes, being the amount of a collection in Christ Church, New-Brunswick, N. J., on Sunday, the 12th instant.

EDWARD R. JONES, *Treasurer.*

April 28, 1835.

CHURCH OF THE NATIVITY.

THE subscriber, in behalf of the Church of the Nativity, gratefully acknowledges the receipt of the following donations.

For the Sunday School Library,—
From a friend, *four* vols., and some books of instruction.
For the Church,—by the Rev. Dr. Milnor, through the P. E. Press,—
From Stewart Brown, - - - - - - $10 00
From Nicholas Rutgers, - - - - - 5 00
From Peter Embury, - - - - - - 6 00

$21 00

April 30, 1835. W. F. WALKER.

CITY MISSION.

THE subscriber gratefully acknowledges the receipt of $50 being part of a contribution of one hundred dollars, sent to the Rev. Manton Eastburn, by some unknown benevolent individual, for "the religious education of poor children," and by him appropriated to the Daily Infant School of the Mission Church of the Holy Evangelists.

April 29, 1835. HUGH SMITH.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

THE subscriber, in behalf of the Association, gratefully acknowledges the receipt of the following works.

Robinson's Calmet's Dictionary, 1 vol. royal 8vo.
Dow's Hindostan, 3 vols. 8vo.
Thomson's Travels, 3 vols. 8vo.
From Anson Blake, Esq.
Volney's Travels, 3 vols. 8vo.
Thomson's Travels, 1 vol.
Dubois' India, 1 vol.
Life of Leigh Richmond, 1 vol.
Scripture Geog. Dict. and Gazetteer, 1 vol.
From John Pintard, Esq.
Williams' Geography, 2 copies, 1 vol.
Scripture Zoology, 1 vol.
Porteus' Lectures on Matthew, 1 vol.
Life of Calvin, 1 vol.
From E. Bliss, Esq.

BENJAMIN F. SHEPARD, Librarian.

PRESS DEPOSITORY,
46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending April 30th, from the following persons, viz.

Rev. James Shrew, Chester, N. S.—J. W. Dorset—Rev. John West, Newport—Rt. Rev. B. T. Onderdonk—Postmaster, Hanover, N. H.—Rev. A. Humphreys—John C. Pechin—Postmaster, Phelps, Ontario—Robert Graffan—Postmaster, Cold Spring, N. Y.—Postmaster, Middle Haddam, Conn.—H. & E. Phinney & Co.—Thos. N. Stanford—John C. Rudd, D. D.—Rev. Ezekiel G. Geer—Reuben T. Thom.

Received by the Gen. Prot. Episc. S. S. Union.

T. A. Stoutenburgh—S. B. Van Wagenen—Rev. Henry Gregory—Rev. Henry M. Mason—Rev. George H. Norton, *with remit.*—Rev. Mr. Marks—Rev. Sam'l. Fuller, jun.—T. Loomis—Rev. M. Hubbard—Rev. H. S. Atwater—E. Platt.

NEW-HAVEN BOARDING SCHOOL.—Miss GILBERT and Miss EDWARDS continue their School in New-Haven, where the healthiness and other advantages of the place may make it peculiarly eligible in the summer season. Young ladies may remain at Board during the long vacation in September. The number they can receive is small, and they have several assisting teachers.

Besides thorough instruction in the English branches, and the sciences, so far as the age of the scholar will permit, Drawing, Music and French are taught; the latter by a master a native of France, in Manesca's method. In winter the College Lectures on Chemistry and Natural Philosophy are attended at small expense, and the preparatory instruction renders them very available and pleasing.

The charge for Board and Instruction is two hundred dollars a year, exclusive of the languages and accomplishments. In vacation, Board three dollars a week.

Those who are unacquainted with the character of the School while in New-York, may, on inquiry, be referred to very respectable names in the city; and at New-Haven, by permission, to Professor Silliman, the Hon. Nathan Smith, and the Rev. Dr. Croswell. may 2—1m

GOVERNESS WANTED.

WANTED as Governess, in a highly respectable family, in Upper Canada, an English Lady. She must be of the Church of England, and competent to finish the education of a young gentlewoman in French, Music and the other branches of female acquirement.

No incompletely instructed person need apply.

Letters, post paid, to be addressed to T. P., Post-office, New-York. may 2.

A CLERGYMAN, residing in the vicinity of New-York, in a most delightful and healthy situation, and who has devoted much of his time to the instruction of youth, would take a few boys of strictly unexceptionable morals, as pupils in the family—the number not to exceed six. To these, singular advantages would be offered by the strictest attention to their literary and moral improvement, and by being incorporated as inmates of a family in which the kindest attention would be shown them.

Further information may be obtained by application at this office, or at the Book-store of Messrs. Swords, Stanford & Co., 152 Broadway. may 2

For the Churchman.

POETICAL SELECTIONS,

From the private papers of Mr. C. W. Upham.

Andre.

Beside his path the beauteous Hudson roll'd
In silent majesty. The silvery mist,
Like the soft incense of an eastern fane,
Went sparkling upward, gloriously wreathing
In the sun-light. And the keen-eyed eagle,
From his high aerie, mid the crags, look'd down
In majesty, where stood the lonely one,
Who, musingly, thus spake;
'Would it were thus
With me. My spirit shares not now, as wont,
In the wild majesty of nature here.
Methinks there is some weight within, sinking
My better thoughts. Would now that I might lead
Some gallant battle charge—where the wild trump
Enkindles valor, and the free winds swell
My country's banner.'

* * * * * *
* * * * * *

'T was a lowly room;
And the stern heavy tread, that by the door
Went to and fro, told it the captive's cell.
And he was there; the same, with his high brow,
And soul disclosing eye—and he was doom'd—
But on his face a smile seem'd gathering,
And the fix'd gaze mark'd that a wakeful dream
Had borne him far away. And now he saw
His father's home, in its old stateliness,
Amid the bending trees; and the bright band
Of his young sisters, with their voices gay,
Echoing there, like some glad melody.
And then another form, bewildering
Each thought, came rising up in peerless grace,
But dimly seen, like forms which sleep creates.
His breath grew quicker, and his only thought
Dwelt upon her, as seen in that last hour,—
Her full dark eye on his, and the closed lip
Just quiv'ring with a tender smile, with which
The proud young thing would veil her parting grief,
And check her trembling voice, that did outsteal,
Like witching tones upborne upon the wind
Of summer night—telling of her high trust.
But suddenly a change was on his face,
And then he paced his room in agony
At one dark thought. 'T was not that he must die;
But that he should not die a soldier's death:
Alas, and shall she hear it, that bright one
That ever saw him in her dreams, uprise,
Like the young eagle to the sun? Ah! well.
For her he pray'd with cover'd face; and strength
Was given him from out its own pure fount—
The sacred Word of God.
The morning came,
And he stood up to die;—the beautiful
And brave; the loved one of a sunny home;—
To die as felons die. Yet proudly calm,
With his high brow unmoved. And the full soul
Beam'd in his eye unconquer'd, and his lip
Was motionless, as is the forest leaf
In the calm prelude to the storm. He died;
And the stern warriors, to his country foes,
Wept for his fate. And who, that e'er had hopes,
Weeps not for him, meeting such misery
In glory's path? And now his gather'd bones
Lie in the proudest spot that earth may give
For her high-gifted ones to moulder in.

November, 1832.

THE ACTS OF DR. BRAY'S VISITATION,

Held at Annapolis in Maryland, May 23, 24, 25, A. D. 1700. London, printed by W. Downing, in Bartholomew Close, near West-Smithfield, 1700—folio.

To the Right Honorable and Right Reverend Father in God, Henry, Lord Bishop of London, these following acts are with all submission, humbly dedicated by Thomas Bray.

At a Visitation, held by his Reverence Dr. Thomas Bray, as a Commissary of the Rt. Rev. Henry, Lord Bishop of London, at the port of Annapolis, on Thursday, May the 23d, 1700:

After prayers were read and the Visitation charge given, the clergies' names were called over as follows:

John Lilliston,	Rector of	St. Paul's, Talbot County.
Benj. Nobbes,	"	William and Mary, St. Mary's Co.
Christopher Platts,	"	King and Queen's, St. Mary's County.
Robert Owen,	"	St. Paul's, Prince George's County.
George Tubman,	"	Port Tobacco, Charles' Co.
Hugh Jones,	"	Christ Church, Calvert Co.
Tho's. Cockshute,	"	All Saints, do
Henry Hall,	"	St. James', Herring Creek, Ann Arundle Co.
Joseph Colbatch,	"	All Hallows, do
Edward Topp,	"	Annapolis, do
George Trotter,	"	Somerset and Stepney, Somerset Co.
Thomas Howell,	"	Great Choptauk and Dorchester, Dorchester Co.
Richard Marsden,	"	St. Michael's, Talbot Co.
Stephen Boardly,	"	St. Paul's, Kent Co.
Richard Sewell,	"	North and South Sassacross, Cecil Co.
Jonathan White.	"	
Alexander Straham.	"	

The Visitation was then adjourned over till 4 o'clock in the afternoon.

In the afternoon, called over the clergies' names, to whom his Reverence delivered himself as follows.

Commissary.—My reverend brethren, I have little more to add to what I have given you in charge this morning. I shall therefore only recommend it to you to assist me in rendering this Visitation, which has called you many score and myself many thousand miles, as useful as possible. For, I would not have a *visitation* here reproachfully styled a *vexation*, as some have been pleased to term the meetings of the clergy of this sort, from their supposed useless charge and trouble: and as the only way to render what has been said useful in the succeeding course of your ministry is, to put all the particulars thereof into practice; so the likeliest means to reduce it to that will be, to take into consideration the several branches of this morning's charge, and to form some resolutions pursuant to the same. Only in regard we have all so much reason to be sensible of the late re-establishment which our Church received after so terrible a shock, I think it will become persons of our character and function to be in the first place as thankful to God, so to signify our gratitude to man, those particularly who had the chief hand in accomplishing so glorious a work. And therefore, if you please, before we proceed to other business, let us consider who *are fit to be addressed in this province* by us, on account of the late *act of religion*.

Ordered by his Reverence and the Clergy here met, that our most humble and hearty thanks be sent to his Excellency, for his late noble zeal and conduct toward the re-establishment of the Church of *England* in this Province; and that Mr. Lilliston, Mr. Jones, and Mr. Nobbes, do wait upon his Excellency with the same.

Ordered, that his Excellency be acquainted that we have received and read his kind letter in reference to Mrs. Moor, and do assure his Excellency that we shall always religiously observe the canons of the Church, and the laws of this Province, in this and all other like cases.

Ordered, that the thanks of his Reverence and the Clergy be returned to Col. Thomas Smithson, Speaker of the Honorable House of Assembly, with their request that the same thanks may be communicated by him to the rest of the members of Assembly, for their so *honorably re-establishing religion* by a unanimous consent.

And as we are given to understand, by the Assembly's answer to his Excellency's speech, that this was done by them chiefly with a respect to the well principling of their children and posterity; so let it be assured, that by the Divine assistance, this shall be our particular care. And that Mr. Lilliston, Mr. Howell, and Mr. Trotter, be desired to signify the same to him. Adjourned till 5 o'clock next morning.

May 24, 7 in the morning. Mr. Lilliston, Mr. Nobbes, Mr. Jones, report, that they have waited upon his Excellency with the thanks of the Clergy as afore directed, which was kindly accepted by his Excellency.

Then the charge given yesterday was taken into consideration in its several branches relating to *ministerial instruction;* and first as to *catechizing*.

Resolved, that we will make it our utmost endeavor to cause all children under the age of nine years to learn the Church Catechism, as also a morning and evening prayer by heart, and to persuade the parents of those that are not at too great a distance from church, to bring them thither to be publicly examined; and also that we will take all convenient opportunities to visit and examine those that are at too great a distance at their several homes.

Resolved, that the same care shall be taken as to the second class; that is, those who are above the age of nine and under thirteen, and that we will put them upon getting also by heart some short exposition upon it, with scripture proofs.

Resolved, as to the third class, that we will endeavor all we can to persuade so many of the young people of our respective parishes as possible, to read such books as we shall advise them, more particularly such as shall be judged most proper to instruct them in the nature, terms, and conditions of the covenant of grace, in order to introduce them to the *Lord's Supper:* and that in order to engage them betimes more effectually to a good life. And that we will endeavor to have them meet us every *Lord's day* at the church, or at such other times and places as shall be thought most convenient, to confer with us upon the subject of their last reading. That the better to engage them to meet us to such purposes, we will endeavor to have them taught to sing, at those conferences, the new version of psalms according to the best tunes.

And that we may be the better able to season the country with virtue and sobriety, by those of our own household, his Reverence be desired to write to the *stewards* of the *religious societies* in London, to provide them with such servants capable to sing psalms after the new version, and best tunes, to officiate as clerks of parishes, and such as can write.

Resolved, that so soon as we shall have duly prepared some of the superior class of catechumens for the holy sacrament, so as not to fail of a sufficient number of communicants, we will thenceforward have monthly sacraments in our respective churches.

Commissary.—I think, my *reverend brethren*, that we are now gone through such measures as may be necessary to be considered for the more universal, as well as successful *catechizing* and *instruction of youth.* And I heartily thank you for your so ready concurrence in every thing that I have offered to you, and which I hope will appear no less in the execution, than it has been to the proposals.

And that proper books may not be wanting for the several classes of catechumens, there is care taken for the several sorts, which may be all had in this town. And it may be necessary to acquaint you, that for the poor children and servants, they shall be given *gratis.* Let us next proceed, if you please, to consider the most edifying way of *preaching*.

Resolved, that we will severally preach to our respective flocks, a scheme of divinity.

Resolved, that the more effectually to engage us to this method, when more ministers shall come in, we will take our subjects in the appointed scheme, and our turns in preaching upon the same at such places as his Reverence shall order.

Resolved, that we may the more effectually impress the great doctrines of Christianity upon the minds of the people, as well as more religiously observe the great festivals of our Church, we will at such times preach upon the subjects proper to such days: as at *Christmas*, upon the incarnation of the Son of God: on *Good Friday*, on the death, sufferings, and satisfaction of Christ: on *Easter-day*, on the resurrection; and on *Ascension-day*, upon the ascension of Christ into heaven. On *Whit sunday*, upon the divinity and operations of the Holy Spirit; and upon *Trinity Sunday*, on the doctrine of the holy and ever blessed Trinity.

Resolved, that there being multitudes, not only of children, but adult persons in this Province, who abstain from baptism, we will frequently preach upon the nature and necessity of that sacrament; upon which occasion also finding the prejudices of our people to be more against god-fathers and god-mothers than any other institution of our Church, that we will enlarge upon the reason and use of such securities to the Church for the Christian education of those who are admitted into that sacred society, to be members thereof.

Resolved, that we will, in our respective counties, read prayers during the session, and at the opening thereof that we will read the King's proclamation, and preach upon the duties of magistrates, and against profaneness and immorality.

Commissary.—I conceive we have now considered and resolved upon preaching, both as shall be best carried on in a course, and so as shall answer the most considerable occasions. It only remains that we next consider what is to be done upon the head of *private application*, and then we shall have gone through the whole of *ministerial instruction*.

Resolved, that pursuant to our ordination vow, we will not only use public but private admonitions and exhortations, as well to the whole as to the sick, and also to all persons, according to their several conditions, circumstances and capacities, as need shall require and occasion shall be given.

Resolved, that we will endeavor to dispose our respective vestries pursuant to their chief design, and the best part of their constitution, to act and assist us as a religious society, in the suppressing of profaneness and immorality within our respective parishes, by whose means also we hope as well to be informed in the necessities of all particular persons, as to be supported in the roughest parts of our duty.

Resolved, that for the better and speedier knowledge of our people so as to be able to apply ourselves to them more appositely to their respective necessities and conditions, we will endeavor to fill up the *tabular prima parochialium inquirendorum* as soon as we can conveniently, and return a duplicate of the same to his Reverence.

Commissary.—I think we have now gone through all the parts of *ministerial instruction.* In reference to each of which you seem to have formed such good resolutions, as (by the blessing of God upon your endeavors) will render you the happy instruments of much glory to God, and of saving many souls. And if the acknowledgments of the most sensible in this country have been very large to me, as to your satisfaction I can assure you they have freely owned that there is a sensible alteration over the Province for the better since they have had a clergy amongst them, you may reasonably expect, that upon your conducting yourselves through the course of your ministry in the manner you have now proposed, you will become very dear and valuable to all your people.

But it still remains, my *reverend brethren*, to perfect such rules as will increase our favor with God and man, that to our good doctrine we add this—that we form and maintain amongst ourselves a good *discipline;* both such as may prevent from coming over a sort of men that will infallibly give scandal to the people, and bring disgrace upon ourselves; and such as will cut off from amongst us, persons of those gangrened and putrified morals, as will be in danger to corrupt and vitiate both yourselves and the people committed to your charge.

Now in the way of *prevention*, I think it would be of very great consequence, could we thoroughly inform ourselves concerning the conduct and deportment on shipboard, of those who come over as *missionaries* here amongst us; for by sorrowful experience I can assure you, that as in some ships there are temptations of all kinds; so the scandalous compliances of a minister on shipboard will spread much more from such a place, than should he commit them publicly upon change. For passengers, both free and servants, being usually very numerous, these no sooner come to land, but they immediately disperse themselves into all the parts of this, and perhaps the neighboring Provinces. And as any miscarriages of the clergy are generally uppermost in the mouths of the *Protestant laity;* so the ill example of any one minister coming over, will be the common subject of discourse for months after, wherever these persons go, to the alienating the affections of those of our own communion toward us, and the increase of those prejudices which our adversaries, both *Papists* and *Quakers*, have against us. I could therefore heartily wish, that you would make it your care to be thoroughly informed, (as it will be no difficult matter to be,) whenever any ship comes into any of your rivers, *first*, whether there be any minister on board; *secondly*, whether in his whole passage he gave no manner of scandal; and *lastly*, whether he did constantly read prayers twice a day, and catechize and preach on *Sundays;* which, notwithstanding the common excuses, I know can be done, and to good purposes too, by a minister of any zeal for religion. And if he should be found wanting in any of these, it will be much easier to prevent his entertainment here, than to work a reformation in him, when he is once of us; or to exclude him afterward for any the greatest miscarriages from amongst us.

But though much may be done by these means to *prevent* vicious and scandalous men from coming in to us, in which your intelligence concerning their conduct on shipboard will be a great assistance to me: yet it will too often happen, that that alone will not do the work, but *such offences will come*, as shall extremely prejudice both us and our ministry, if not cured by a severe animadversion, or a total excision, as the case shall require.

And indeed, it is my opinion, that the least mercy is due to a scandalous clergyman of all other criminals: or at least wise, that from us, such, of all others, have the least reason to expect it. Every minister in Holy Orders, true it is, he is our brother, and ought to be dear to us above all other men as such; more especially as a fellow-laborer with us in the work of the ministry. But then really, as in respect of God, every Christian is commanded to *hate even his father and mother, and wife and children, brethren and sisters, yea and his own life also, or he cannot be Christ's disciple:* so out of a true Christian zeal to the glory of God, the good of souls, and the honor of our sacred function, such men amongst us as shall so fatally wound all these, as the vices of one in Holy Orders will ever do, ought to be odious and hateful to all of us. And indeed, I do think, that our treatment of them ought to be something like that which was commanded the *Israelites* toward their brethren fallen into idolatry, Deut. xiii. 6, 7, 8, 9, 10, 11, the parallel of which, being it may so easily be drawn to our purpose, I will recite the words at large, —"If thy brother, the son of thy mother, or thy son or thy daughter, or the wife of thy bosom, or thy friend, which is as dear as thine own soul; entice thee secretly, saying, Let us go and serve other gods; thou shalt not consent unto him, nor hearken unto him, neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him; but thou shalt surely kill him, thine hand shall be first upon him to put him to death, and afterward the hands of all the people; and thou shalt stone him with stones that he die, because he hath sought to thrust thee away from the Lord thy God. Thine eye shalt not pity him, though thy brother, neither shalt thou spare him, neither shalt thou conceal him: thine hand shall be first upon him, because he hath sought to thrust thee away from the Lord thy God." And surely an impious and vicious clergyman hath, of all others, the least reason to expect a partial and favorable treatment from us, when we consider, not only that the honor of God, and the good of souls, which ought of all things to be dearest to us, do so wofully suffer from such; but we ourselves are so much injured by them, that men abhor the offerings of the Lord, and despise our persons and our function upon their account, insomuch that you may even observe, that the miscarriages of one unhappy clergyman shall be more taken notice of to our disparagement, than the most exemplary and laborious lives of ten the best men in a neighborhood shall be spoken of to the commendation and honor of our order.

I must needs own to you, that, for my own part, I am very apt to suspect those as not great enemies to a vicious life themselves, that of all men can be favorable to an immoral priest. But, I thank God I have no reason on this account to suspect you, who did lately so unanimously concur with me in that letter I sent to my much esteemed brother, his *Reverence* the Commissary of *Virginia*, on the account of one who had lately so wofully behaved himself. And the request, wherein you joined with me, that before he should be admitted to hold any cure of souls there, he should be obliged to make some *penitential* and that a public acknowledgment for the scandal he hath given, to the danger of many within this Province, gives me the satisfaction that I have a clergy under me that will not basely and cowardly suffer their holy religion and function to be insulted and contemned for want of a due animadversion upon those, especially of their own order, who shall give occasion for it. I beseech you do not fail me in those good expectations I have of you in this matter also, as well as the former: but let me see, by your good resolutions, that you have an equal zeal, as for the *instruction* of the laity, so for the regulation of the clergy. And first let me desire you to concur in what may be necessary for the *prevention* of scandalous ministers from coming over, or at leastwise from settling amongst you.

The clergy then desired his Reverence to lay before them the letter which was sent to the Commissary of Virginia, concerning the minister that lately gave such scandal, which was accordingly read.

Resolved, that as well we of the clergy, who by reason of distance were not convened by his Reverence on the subject matter of the letter now read, as the rest of our brethren who then met, do unanimously consent to what had been therein desired, as to Mr. W——s *penitential* acknowledgment, in order to take off the scandal which he may have given to several passengers now settled in our respective parishes.

Resolved, that to prevent, as far as in us lies, any scandalous ministers from coming hereafter into this Province, and being settled in this Church, we will, upon the first notice of the arrival of any in the rivers within our respective parishes, inform ourselves the best we can concerning their behavior, and the due performance of the offices belonging to their function whilst on shipboard; and that we will, as soon after as possible, transmit an account of the same to his Reverence.

(*To be continued.*)

The Rev. Dr. Valpy, a learned and venerable divine of the Church of England, communicated to the editor of the Christian Observer the following interesting reminiscences of Hannah More, to be worked up in a contemplated biographical sketch. The editor, however, has judiciously preferred giving his readers the material in Dr. Valpy's own language. We hope it will be read with as much interest in the Churchman as in the Christian Observer:—

When I was visiting at Blagdon, I frequently went to breakfast with Hannah More at Barley Wood. I used to promise to return to dinner, but so fascinating were the charms of her conversation, that I could not always leave her before night. One morning I went very early, and she said, "I am most happy to see you, for we shall be alone all the day—I am sure I shall receive no visits." "My dear madam," I said "the morning will not pass without visiters." In less than an hour, Mr., Mrs., and Miss ——, of ——, were announced. "I never heard of them," she said: "do you know who they are? this is unfortunate." "No," I replied, "this is a tax which you must pay for your celebrity." I was preparing to go away: "Oh! do not leave me," she said, "but stay and assist me in holding some conversation with them." "This is a very pretty place," said Mr. ——. "It has," she said, "some simple beauties. My dear Patty, take this gentleman and the ladies to show them the prospect." When they were gone, I said, "They care little about your external beauties: they come to see you." In five minutes they returned. Mr. ——, on hearing my name, said that he was intimate with a son of mine at Cambridge. This topic brought on a conversation which soon became general and interesting; and the strangers were detained, by her affability and the graces of her mind, much longer than they expected.*

Hannah More's "thorn in the flesh"—I speak seriously—was the Blagdon controversy; and although her cause was triumphantly defended by Sir Abraham Elton, and other judicious and eminent friends; although she was conscious of the rectitude of her intentions to promote the service of God, and the welfare of her neighbors; although she professed her indifference on the subject; yet she was perpetually recurring to it with a deep interest. I was once sitting with her in one of her grottoes, over which she had inscribed, "Pauperis Evandri tectum." I observed that the bleak hills of Mendip, opposite to us, appeared to bear some resemblance to the country of Evander at the time of the embassy of Æneas; but where, said I, is the den of Cacus? "There," she instantly and emphatically replied, pointing to the tower of Blagdon.†

She was not exempted from other calumnies; but persons of eminent character have amply vindicated her. Bishop Porteus, in particular, who had known her from her youth, and took a deep interest in her, was perfectly convinced that the reflections upon her character originated solely in envy, jealousy, and malice.

After the meetings of the Bible Society at Wrington, I have seen her entertain *sixty* of the friends of the institution at dinner, when many of us, to alleviate her trouble and expense, dined at Wrington. I asked her how it was possible for her to accommodate so many persons? She answered, "Where there is a will, there is a way." Her influence in promoting the cause of religious societies in the connexion of the Established Church was so extensive, that I have seen on one occasion thirty clergymen of the Church, and only one Dissenting minister. After this statement, who could say that the Society was not patronized by members of the Church.‡

In the conversations which took place between her and her visiters, she never herself introduced a topic; she left the subject of discussion to be chosen by her friends: and when she differed, she produced her arguments with such an air of diffidence as if she felt that she was wrong in her opposition to their opinion. But that very circumstance was one of the causes of the deference which was universally paid to her sentiments, and of the conviction which they generally occasioned.

Many years ago, some of her Blagdonian or anti-Jacobin review censors affirmed that she once communicated at Mr. Jay's meeting in Bath. I mentioned the matter to her. She told me that it was true, and that on her return home, on that occasion, she was assailed by the strongest indignation of her sisters. The facts, she said, were these:—On her appearance in the meeting, she was led from aisle to aisle to the very highest seat: she did not know that the Lord's Supper was to be administered; but after the ordinary service she saw all the persons around her, and apparently every individual in the congregation, remaining to receive it; and she wanted nerve to leave the place alone and unattended. (The bread and wine were brought to her, to the pew, as is the custom among the Dissenters.) "The front, therefore," she said, "of her offending, had this extent—no more:" and her peace of conscience, she added, had never been interrupted by the recollection of that circumstance.

She was originally, and long, opposed to the emancipation of the Roman Catholics. She reasoned on that subject with great mildness and candor: but her sister Patty was very violent. I argued with pleasure with the former, but I seldom ventured to mention the subject to the latter. But some time before the decision of Parliament, Hannah More told me that so many of her friends, whose sincerity and disinterestedness she admired—such as Mr. Wilberforce, Sir Thomas Acland, and others whom she mentioned—were in favor of that measure, that she must abandon her opposition.

The afflicting circumstances of her removal to Clifton were generally known among her large circle of friends. After the death of her sisters, a favorite servant used to attend her to bed every evening; and then the scenes of revelry took place in an out-house. Some of my family were among those who with much difficulty endeavored to persuade her how mercilessly she was plundered, and how basely she was deceived. She told me afterward that —— left her every night with some scrap of Scripture, but without the least connexion or reference to passing occurrences: but she suspected no artifice, and considered this as the effect of her ignorance. She was not satisfied with dismissing the delinquent parties, but she left her beautiful cottage at Barley Wood, because she did not wish, by the occasional sight of them, to have her feelings embittered and her displeasure renewed. She frankly forgave them, and prayed for them.

The last time that I saw her was at Clifton, in 1831. Her rule was to admit none of her friends on Wednesdays, but, finding that my stay was short, she desired that I would come to her. I stayed with her above an hour: she appeared to be in full possession of her bodily and mental powers. She pointed to a large book-case, which contained nothing but her own publications, and translations from them in various languages. She said, that when she began to write, she printed her first works merely for the use of her young friends and pupils, expecting nothing like the extensive sale which they obtained. "I know not," she said, "whether my writings have promoted the spiritual welfare of my readers, but they have enabled me to do good by private charity and public beneficence. I am almost ashamed to say that they have brought me thirty thousand pounds."§

* Many of her guests were strangers, and sometimes they arrived at Barley Wood with very slight introductions; and among the multitude, some might not be the most pleasing acquaintance. But Hannah More sustained every incursion with exemplary patience and good temper. She never denied herself on such occasions, if well enough to converse; and often she carried her Christian courtesy beyond her strength, and suffered by the effort. When unable, in consequence of illness, to see her visiters, she desired her apologies and regrets to be communicated to them, requesting them to take refreshment, and to inspect her little paradise; and frequently begging their acceptance of one of her publications; and if possible she would present herself at her chamber window, courtesying as they passed in their walk round the grounds—for she was superior to the affectation of pretending to be ignorant that to depart without having seen her would be a disappointment. Her distance from Bath and Bristol rendered it necessary for her visiters to bait their horses at Wrington: so that "calls" became "visitations," and her hospitality usually rendered refreshments necessary. "Oh, Mr. ——," said one of the sisters one day to the writer of this note, "the Sandwich-tray was up five times yesterday, to as many parties, and poor Hannah was quite worn out."

† We were about to cross out this passage, lest it should convey, to those who did not know Hannah More personally, an incorrect inference that she could say unkind as well as sparkling things; but those who recollect her smiling archness and innocuous wit, will perfectly well comprehend that the above would be uttered in mere playfulness, and without a particle of gall. The writer of this note has occasionally heard her allude to the opposition which she at that time met with in her admirable plans of religious benevolence, but never otherwise than in a spirit which did honor to her Christian temper and character.

‡ Hannah More shone very brightly on these occasions. She was just the woman to manage the intellectual part of a rustic fête; while she never forgot the less refined duties of animal hospitality. The writer of this note, who was present on several of these occasions, was once much amused, being on a visit at Barley Wood before and after the meeting, with the busy preparations of housekeeping for so large an assemblage. It was a fine summer's day; and he believes nearly as many guests as Dr. Valpy mentions dined in the house, and twice that number took tea and coffee on the lawn. Hannah More had been ill the day before; and on the writer's accosting her, on the morning of the meeting, with some alarm, as to how she would be able to get through the fatigues of the day, she said: "I feel very unwell and heavy; for I was obliged to take laudanum last night, being in great pain; and to make sure of some rest, I took a double dose; but it had not the effect of sending me to sleep, so that I am very tired and stupid this morning. I never count more than a hundred; for if I do not fall asleep then, it is loss of time, and I turn my thoughts to meditation. But I get so little rest now, that I begin to think sleep a vulgar error; and as for pain, I never was absolutely free from it for ten minutes since I was ten years old." This seemed a bad beginning for a fête; yet she received her guests as if nothing had happened; she found something to say to every person whom she knew, or who was introduced to her, (and few missed that ceremony;) the business of the day furnished ample topics of profitable allusion; and every body felt gratified by her personal attentions, were it but a passing religious or moral remark, a kind question, or even a playful recommendation to a jelly, or to beware of a "saucy pudding." After her guests had dropped off, gratified and delighted, she retired to her sleepless couch, to commit herself to Him who makes his strength perfect in human weakness.

§ She could not, however, mean to doubt that they had "promoted the spiritual welfare" of many. The extent of good which, by the blessing of God, they were the instrument of effecting, will never be known in this world. On hearing of any religious benefit which had accrued from their perusal her usual remark was, "I ought to feel very humble and thankful."

We lately noticed the publication of the first of a contemplated series of devotional works to be edited by the Rev. C. S. Henry. From the first number, which contains selections from the Meditations of Bishop Hall, we gave an extract last week, and subjoin, at present, two others of equal merit.

"He whose Spirit helps us to pray, and whose lips taught us how to pray, is an all-sufficient example for us. All the skill of men and angels cannot afford a more exquisite model of supplicatory devotion, than that blessed Saviour of ours gave us in the Mount; led in by a divine and heart-raising preface; carried out with a strong and heavenly enforcement; wherein an awful compellation makes way for petition, and petition makes way for thanksgiving; the petitions marshalled in a most exact order; for spiritual blessings, which have an immediate concernment of God, in the first place; then, for temporal favors, which concern ourselves, in the second. So punctual a method had not been observed by Him that heareth prayers; if it had been all one to him, to have had our devotions confused and tumultuary."

* * * * * * * * * * * *

"Come, then, all ye earthly crosses, and muster up all your forces against me. Here is that which is able to make me more than a conqueror over you all.

Have I lost my goods, and foregone a fair estate? Had all the earth been mine, what is it to heaven? Had I been the lord of all the world, what were this to a kingdom of glory?

Have I parted with a dear consort, the sweet companion of my youth, the tender nurse of my age, the partner of my sorrows, for these forty-eight years? She is but stept a little before me to that happy rest, which I am panting toward; and wherein I shall speedily overtake her. In the meantime, and ever, my soul is espoused to that glorious and immortal husband, from whom it shall never be parted.

Am I bereaved of some of my dear children, the sweet pledges of our matrimonial love, whose parts and hopes promised me comfort in my declined age? Why am I not rather thankful it hath pleased my God, out of my loins to furnish heaven with some happy guests? Why do I not, instead of mourning for their loss, sing praises to God, for preferring them to that eternal blessedness?

Am I afflicted with bodily pain and sickness, which banisheth all sleep from my eyes, and exercises me with a lingering torture? Ere long, this momentary distemper shall end in an everlasting rest.

Am I threatened by the sword of an enemy? Suppose that man to be one of the guardians of paradise, and that sword as flaming as it is sharp, that one stroke shall let me into that place of inconceivable pleasure, and admit me to feed on the tree of life for ever.

Cheer up, then, O my soul; and, upon the fixed apprehension of the glory to be revealed, while thy weak partner, my body, droops and languishes under the sad load of years and infirmities, sing thou to thy God, even in the midnight of thy sorrows, and in the deepest darkness of death itself, songs of confidence, songs of spiritual joy, songs of praise and thanksgiving: saying, with all the glorified ones, Blessing, honor, glory and power be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen. (Rev. v. 13.)

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